ZIONS HERALD

Jan 49
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and a little child . .

A baby . . .
A tiny baby . . .
An infant boy . . .
Tender skin and innocent eyes . . .
Too weak to stand alone . . .
Too tiny to keep back the cold tears . . .
Just a little helpless baby.

Yet in that lowly manger slept enough
POWER to turn the world upside down . . .
To remove unjust princes from their thrones . . .
To destroy evil from the face of the earth . . .
To plant TRUTH in a billion barren souls! ! !

The baby was not weak . . .
The God who sent him was not Powerless . . .
It is *we* who are weak and impotent!

We are like children that cry in the night . . .
God! Give us Vision to see the Light!

How strange! How queer! How odd!
That it should take a Stranger in a manger
To introduce us to God! ! !

(See inside cover for story)

UNION THEOLOGICAL SEMINARY
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DECEMBER 24, 1947

FROM COVER TO COVER

WHAT SHOULD WE LEARN IN CHURCH, A sermon on the Crusade for Christ 1947-48 emphasis by the Rev. W. Ralph Ward, Jr., minister of South Methodist Church, Manchester, Conn.

The Rev. E. Leigh Mudge, of Hancock, N. Y., retired member of the Erie Conference, discusses THIS YOUNG WORLD.

THE CHURCH SCHOOL AND EVANGELISM, by the Rev. John W. Shackford, minister of the Chestnut Avenue Methodist Church in Newport News, Virginia.

The Rev. Fred W. Church, minister of the Methodist church in Worcester, N. Y., presents WHAT CHRIST MEANS TO MEN.

Lawrence Fernsworth discusses the reaction of the Roman Catholic press to the report of the committee of clergymen who visited Yugoslavia last summer, in SPELLMAN'S DIOCESAN PAPER.

READERS WRITE

Wider Circulation

I am renewing my subscription for 1948. I could not do without this fine religious paper. It has been a weekly visitor in my parents' and my own home for many years, and I wish it were possible for me to do much toward its wider circulation.

Miss Bertha M. Hall,
Springfield, Mass.

Very Necessary

I am convinced that Zions Herald is a very necessary publication for all Protestant people and should be one of the first papers to be read in the home. I am glad to have it, to sit down and get a great deal of comfort from it. And we get some news of our great Church through its columns. It gives one courage to read its inspiring articles, to know what the church is doing. So let your light shine through your pages and continue to be ever the shrine that all Protestants look up to. God bless you in your efforts and keep you strong.

Thomas Neill,
Feeding Hills, Mass.

Applause from Maine

Enclosed please find a renewal of my subscription to Zions Herald, which gets better and better every week.

Weston P. Holman,
W. Southport, Me.

Planned Parenthood

The church should be interested in planned parenthood, but it should lift the subject above the biological plane. The church should presume that those whom she marries are planning to become parents. The church should be interested in the kind of parents that those she marries will become. This should be settled at the marriage altar. Their children should be taught to love God, to follow the way of Jesus Christ that they may become useful members in His Church.

Fred L. Canham,
Arlington, Va.

Not Halt

In my letter in the November 26th issue, the word "halting" in the sentence, "We will get nowhere halting the radicals as supermeanies . . . ," the word should have been "hating." Maybe it is one of those misprints which sneak into even the best periodicals, or it may have been an error which passed my notice in the original copy. I feel, however, that the correction should be made, since the meaning of the sentence as it stands could be misunderstood.

J. W. Cheney,
Manchester, Conn.

God Under My Country

"God under my country. . . ." Our six year old son was "having church" and thus began his sermon.

I was in another room and had not observed what he was doing. But when I heard this rather strange pronouncement I began to ponder over it.

The words had a familiar ring to them. I had heard adults—supposedly leaders—emphatically proclaim such words and then add: "in the name of Jesus Christ, Our Lord!"

Narrow nationalism can never be "in the name of" the universal (or catholic) "Christ."

(Rev.) Willis McLaughlin,
Gorham, New Hampshire.

Boston Getting Ready

Last Tuesday, Dec. 16th, seventy-five committeemen met at Copley Methodist Church, Boston, to discuss in thorough detail the multitudinous tasks involved in the entertainment of Methodism's General Conference to be held here next April 27th to May 10th.

At four p. m. the steering committee of the local group met with Bishop Hartman and all of the district superintendents of the Boston Area. Mr. Howard W. Selby presided and cumulative reports of all committees were presented by the six members of the steering committee. The Rev. D. Joseph Imler, The Rev. Willard C. Arnold, Mr. Stanley O. MacMullen, Mr. Vincent P. Clarke, Mr. Alfred H. Avery, and the editor of Zions Herald made the reports.

At 6 p. m., seventy-five committeemen gathered at a dinner meeting where Bishop Hartman gave an inspiring message on why New England wants the General Conference to meet here. Enthusiastic participation in the meeting followed the statements by the steering committeemen, including participation in securing an underwriting of $25,000 asked for by the chairman of the finance committee, Mr. Alfred H. Avery.

There was a good spirit at the meeting. The enthusiasm of Dr. James R. Houghton in reporting of his plans for the music of the General Conference was made known at once. The singing under the direction of Mrs. Hamilton Gifford and Dr. Houghton gave vocal evidence, at least, that the Boston General Conference Committee will prove itself to be a gracious host and certainly an efficient host.

Mr. Howard W. Selby summed up the evening in a moving appeal to make this General Conference an occasion which will leave a lasting impression not only on New England Methodism, but on the entire Protestant community. He convinced his hearers that Methodism would not be the same after it sees this significant demonstration in Boston next spring.

Our Cover Poem

The other day one of the janitors at Boston University School of Theology found a slip of paper in a wastepaper basket. Some lines of free verse were scribbled on it. Evidently one of the students had written them on a piece of scratch paper during a dry lecture.

In just a few hours after the poem was found a number of the fellows had read it. Some gathered together in bull sessions and talked about what they had read. It hasn't yet been revealed just who wrote the lines.

A few of the students requested that the poem be printed in Zions Herald. They wanted it to be their "Merry Christmas" to all of the friends of the School of Theology

The Homemaker's Corner

Mrs. Harry A. Burnham

Gold, Frankincense and Myrrh

Christmas giving began more than 1900 years ago, in the little village of Bethlehem, 3000 feet above the sea, hidden among the rolling hills of Judea.

Three wise men came from the East. They followed a star. Away beyond the River Jordan they may have started. They must have paused frequently to make inquiry. They must have climbed mountains and waded streams, but they pressed on until they came to a stable in the little village over which the star shone.

So far as we know they never questioned among themselves when they discovered the humble surroundings. They fell on their knees and placed their gifts in the lowly manger.

To them each gift had a special significance. Gold was, to the people of that day, a royal gift, presented only to kings, myrrh was a symbol to mortals of a certain resurrection, and frankincense was offered on their altars as a fragrant tribute to God: myrrh to a mortal, gold to a king, frankincense to God.

Reading old stories of the harvesting of frankincense in those days adds meaning to that gift, which was probably the most precious and difficult to obtain of all the gifts of the Magi. According to Pliny frankincense trees were held sacred. They were found at that time only in a certain section of Arabia which "is seated upon a high mountain . . . enclosed on every side with rocks, inaccessible, and on the right hand it is defended with high cliffs and crags that bear into the sea."

Only a few families were allowed to harvest the sap of the trees. They were holy people who lived by themselves and had no other occupation.

Once the trees were tapped, none of the exudation which hardened immediately, was allowed to touch the ground but fell on clean blankets spread underneath. With great ceremony and consecration it was carefully packed and taken on camels backs to Sabota, where there was one gate reserved for the entrance of frankincense caravans and used for no other purpose.

There one-tenth part "by measure, not by weight" was immediately set apart for God, "neither is it lawful for any man to buy or sell before that duty be paid."

Several attempts have been made to transplant frankincense trees to the United States, but, so far as known, none have been successful. They remain sacred to the Orient, shedding their fragrance through the centuries, a reminder that the most precious gifts should be offered to the Babe of Bethlehem at this Christmas time.

What Should We Learn in Church?

W. RALPH WARD, JR.

A sermon on the Crusade for Christ 1947-48 *Emphasis*

When Mildred McAfee Horton, president of Wellesley College and formerly commander of the WAVES was asked to address the General Council of her denomination she took as her subject "What College Girls Should Have Learned In Church." It is a subject to set one thinking.

We are so preoccupied with getting people to church that we hardly ever take time to consider what they should get in church. But let us face the question. What should happen in our experience, vitally important to our lives, as a result of our attendance at church school, worship services, and because of our participation in the work of Christian service? What may parents whose children are in the church school expect in the lives of their children which would not be there if they were indifferent to their church school enrolment and attendance? Man as we know him is in large part a product of his relationships. Put it bluntly. What if a man lives out his years untouched by the church, will he be lacking in his life? This is a tremendous question.

Samuel is one of the great characters of the Old Testament. His life from the very beginning of his long and notable career was moulded, directed and influenced by the religious forces of his day. His life was set within the pattern of religion. He should be a good example to study in seeking answer to our question, "What Should We Learn in Church?"

The first thing to observe about Samuel is that from his religious environment he gained a purpose for living. In the temple he faced the question what should he do with his life? What should he live for? For whom should he labor? These questions troubled him, brought him dreams and voices but in the end he knew he should serve Jehovah the Lord. Here was a commitment big enough to master his entire life. Here was a motive strong enough to guide his destiny whatever his specific career might be.

"We wish," said Mrs. Horton, speaking for college professors and administrators, "that young Americans could know the satisfaction of commitment to a big purpose." Here is the contribution the church can make. Out in the world we look for things to live on. From the church we should discover something to live for. Something to live on is never enough.

There are two kinds of starvation in the world today. One is physical. It is brutal, desperate, and unless overcome the ground work for world catastrophe. We must do everything we are called upon to do to relieve this source of human suffering. But the world starves for something else. This is for people who, regardless of the place in which they labor, have a great commitment to live for.

The great shortages we face in the world today are not alone of material things, and manpower, but of people who whether they work in the classroom, the surgery, pulpit or shop, home or office have a purpose for living. They've never gotten hold of what the church has to offer them—a life lived to help God overcome this world's hunger, ignorance, racialism, pain and misery.

The late Margaret Slattery, whose beautiful life and writings have been an inspiration to many, wrote a little book a number of years ago entitled "He Took It Upon Himself." The pattern for this writing was set in the ministry of Jesus who took upon himself the burden of human need. But his life, she urged, has been followed by many others who, seeing the problems of the world, have not waited for others to do something but have taken upon themselves the

(Continued on page 1240)

What Christ Means To Men

FRED W. CHURCH

There would never be a Christmas if Christ were not all he claimed to be; and if men had not found him to be so. While we must acknowledge that Christmas has taken to itself the ceremonials and the practices of many peoples with which Christianity has made contact, Christmas does not live by these incidentals, beautiful and meaningful as they have come to be. We have a Christmas because of what Christ means to men. It is undoubtedly true that at Christmas time we give expressions to a faith and to views of Christ which have no apparent connection with our way of living; yet we know that even in these extravagant views we are expressing our faith in the exhaustlessness of Christ.

New Meanings for Human Life

The birth of Jesus is quite worth all the attention we give to it. So long as men celebrate the birthdays of their great and good, this birthday of Jesus will be observed. But we know that the birthday of Jesus has a meaning far greater than that of any other of the sons of men. By his birth, God entered into human life to a degree and in a manner unapproached at any other time. Nor is Christmas only the celebration of the birthday of Jesus: it is also the celebration of the birthday of new meanings for human life through Jesus. We honor Jesus because he did for mankind what none other could have done; and we celebrate this day of his birth because in it humanity was ushered into a new life and a new hope.

We have been trying to say in the weeks which have passed, just how Jesus feels toward men and what he has done for men. There is always a danger when we begin to set down things which can be named and described, of carrying the impression that these excellencies are perfectly comprehended and are, hence, human achievements. We need the story of Christmas to help us keep our perspective, lest we forget what God did for man through Jesus. We have the writers of the Gospels to thank for the way in which they excluded from their stories any suggestion that the birth of Jesus was a common human event. If those stories are full of angels and of dreams and visions, of prophetic utterances and of divine guidance, these mystical elements are there for a purpose. It is more than an ordinary birth that is being chronicled; and the importance of the event warrants all the extravagance of utterance which we find. Such a story could not possibly be told in matter-of-fact words and ideas. It would be, on the other hand, dangerous to magnify these details into items of first importance. The chief emphasis is not upon angels nor visions nor dreams nor divine revelations, but upon Jesus, whom God had sent into the world in a different manner and for a higher purpose than was ever realized in the coming of any other person.

The purpose of the coming of Jesus into the world has not come to us as a statement of scholars, arrived at after prolonged investigation and much discussion. If we have been slow to understand the purpose of his coming, it has been because we have failed to read the story with the eyes of understanding. When the angel appeared unto Joseph, he said, "And thou shalt call his name Jesus, for he shall save his people from their sins." And to the shepherds he said, "Unto you is born this day in the city of David a Savior, which is Christ, the Lord." To this purpose of his coming all else is incidental. To know him, and to understand his meaning for men is to acknowledge that above all else, He is our Savior!

If we could understand what that word means—Savior—and if we could gather unto ourselves the meaning of Jesus as Savior, what great things would

"Hi Neighbor!"

E. Roy Myers

Methodist Pastor at Erie, Penna.

No, I haven't lost my neighborliness. I have the same yen to get together with you as always.

Say, I thought I led a fairly busy life heretofore. Now I feel that all previous years have been spent in comparative leisure.

There was the sudden move which brought me from the district superintendency to the pastorate of Old First Church in Erie, Pa. Say, neighbor, wait until you are called of God to make that shift. Now I know what orientation means or is it re-orientation that I have been through? By the way, this experience has given me a new sense of sympathy and patience with the G. I., who finds the return to civilian life confusing. Well, I'm getting re-habilitated or something. Want to know something, fellow pastors? I'm a better pastor now than before I was made a district superintendent. I learned a lot of things during my term. Things to do and a lot more things not to do, as a pastor. On the whole I learned that the laymen are more patient under tribulation than many preachers. I learned something else. Not all of God's grace has been poured out on the ministers. The laymen in our Methodist churches have received a whole lot of that commodity and are using it to good advantage.

Well, September took me to New England once again. It was nice seeing you again, dear old Bay State. I owe you a lot. You gave me seventeen years of happy pastorates. My neighborhood was expanded at the Ecumenical Methodist Conference. That was a priceless privilege. It seems to me that we are headed straight for *one* Methodist Church. Well, I felt, after hearing the speakers from all over the world and representing the various branches of Methodism, that we will not suffer by a more inclusive Methodist Church. Incidentally, I want to thank the editor of Zions Herald for a fine job of reporting the conference. Yes, and thanks to New England Methodism for its fine entertainment of the conference.

My neighborhood has been expanded in another way. I was asked to be a regional director for the Boston University School of Theology's Crusade Challenge Fund Campaign. My assignment comprises seven conferences: Central Pennsylvania, Pittsburg, Erie, Genesee, Central New York, Troy and Northern New York. Hence, through visits to these conferences for the purpose of promotional luncheons, I have discovered new neighbors and new neighborhoods. One thing

is common to all these conferences, namely, there is a fine group of B.U.S.T. alumni in positions of leadership in each one.

Results in these seven conferences of neighboring areas are pleasing. Several voluntary goals have been adopted by B.U.S.T. alumni in the several conferences. Among those conferences adopting goals are Central Pennsylvania, Erie, Pittsburgh, Genesee, Central New York and Troy. These seven conferences are in the Philadelphia, Pittsburgh, Syracuse, and New York areas. Thus the common goal presented by the Crusade Challenge Campaign has enlarged our neighborhood considerably and to our profit.

Erie Conference has just completed a Greater Cribbs Home Fund Campaign. The object is the building of a new conference home for the aged. The campaign goal of $500,000 was apportioned to 188 charges. At this writing $502,226 has been officially pledged and an additional $45,000 has been verbally promised. Cash received to date amounts to $100,657. One hundred and ten charges have reached or exceeded their apportionment and the list of pledgers reached a total of 7,586. The Erie Conference shares this information with her neighboring conferences for their encouragement. One of the fine things about this campaign is that it was accomplished without professional assistance and at the low cost of 1.4 per cent. The Rev. G. W. Palmer, pastor of Grace Church, Oil City, was the campaign director.

I can't resist one more report of your neighbor's adventuring. As a member of the North Eastern Jurisdictional Conference Commission of Finance and Arrangements, I visited the host city, Albany, recently. Trinity Church is to be the host church of our conference in June. Hobart Goewey is the host pastor. What a combination—a city like Albany, a church like Trinity and a host like Goewey! Neighbors, we are in for a great conference in June.

Well, Boston, here we come! The Hub will be a hubub in April. All your neighbors from far away and near at hand will drop in for General Conference. Say, neighbors, clear the way for Methodism's mighty wave! She'll be rollin' in on you with hearts "strangely warmed" and ideas waiting to be incarnated in human lives and incorporated in organizational legislation. She'll carry to your public places and private homes a witness that Christ makes a difference in human life and society.

"There's a Song in the Air:" "O Come, all ye faithful, joyful and triumphant."

"Glory to God in the highest
And on earth peace—
Good will toward men."

"We rejoice in the light and we echo the song." "Ay! we shout to the lovely evangel they bring" and across the pages of ZIONS HERALD say, " A Happy New Year to all."

happen to us! What life would come to mean! And what blessings would accrue to all mankind! If we have been hesitant to acknowledge that Jesus is Savior, be that to our shame. If we could have clearness of vision to see him as he is, we would be swift to acknowledge that this is the chief meaning of Jesus for all mankind, and especially for us, individually. We would not hold that the salvation of our souls is a minor affair. In this is the chief glory of Jesus, that he is the Savior; and for man the chief glory is that we have a Savior, Christ the Lord!

He Came To Save

If we were to break down the conception of the Saviorhood of Jesus we would certainly discover these three things from which Jesus has come to save men: He has come to save us from the fears involved in our personal accountability unto a God of strict justice; He has come to save us from the uncertainties of human insight as to the way of salvation. He has come to save us from the futility of our struggle toward the moral and spiritual goals to which we pay our honest tribute. To some degree, greater or lesser, we are all involved in these things, and from them we need to be saved.

If Jesus does not take these up by name, and by direct argument set them aside, he nevertheless does save us from their paralyzing effects upon our lives, as he sets over against them his positive assurance and his constructive operations of grace. The God of justice, before whom men quake, becomes the God of love as we see him revealed in the Gospel of Jesus,—a God who stands strong beside men, striving with them beyond the point at which human patience would despair. In Christmas we are told to "Fear not!" because a Savior has been born. The way of salvation is no longer so time-bound that its statement in one generation becomes as obsolete to another generation as has pre-Columbian geography to us. The way of salvation is not a sailing of an uncharted sea, in hope that some fair harbor may be entered. The way of salvation is a matter of revelation through Jesus, so that following him we need not miss the way. The course is still star marked, and the star still stands over the place where the Young Child was. Every good striving of man is an asset in religious living, so long as one is not so completely satisfied with the process as to reach out toward no higher ends. Jesus came to be the Savior of men who need him, because no amount of human striving can bring us unto God. He was "the light that lighteth every man coming into the world." Our birth into new life is not "of blood, nor of the will of the flesh, nor of the will of man, but of God."

Teacher, Humanitarian, Philosopher

There are categories of mankind in which Jesus stands with his fellows, and in the glories of which he shares with those who have lived excellently. It could not be otherwise in One who lived as we must live. As a teacher, as a humanitarian, as a philosopher, as a leader he stands with other men. We may place him at the head of the group, or far down toward the end of the group, and we are dealing with such human characteristics that there is neither religion nor sacrilege in our judgment. But as the Savior of men, he stands apart and alone. No one but he ever came from God unto men with a commission to save men from their sins. No one else ever carried a Gospel unto men, announcing with certainty the yearnings of God for men. No one else ever lived to the full the implications of his teachings, so as to be able to say to the world, "Follow me, . . . come unto me, . . . I am the way, the truth, and the life, . . . by me if any man come in he shall be saved." No one else ever went to a cross and came forth from a grave, to send his disciples unto the world with the assurance of his eternal presence. And unto no one else has there ever arisen such a

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Birthday Parties For Kings

The purpose of tomorrow's feast is to celebrate the birth of Jesus Christ. The happiness and eternal optimism of the occasion spreads through just about every area of human experience. Things do not look the same on Christmas Day, for even the waste places take on a sort of new look.

Actually nothing is different on Christmas Day except as it is made different by the spirit of the observer. Christmas does things to people! It has a refreshing honesty about it, and it devotes itself chiefly to making other people happy. Birthday parties for kings ought to be that way.

But Christmas is the birthday celebration for an uncrowned king. The adoration of the day concentrates on a babe in a manger, and the hope of the day centers in the belief that this one of lowly birth will be the savior of the world. The belief running through all of the meaning of Christmas is that it announces the establishment not of a kingdom "of this world," but of a kingdom made of human spirits who have been wed to the spirit of God. There is expectancy in the day because everybody wants to believe that things can be better. If God is good, and God made the world, then it is reasonable to believe that it can be a good world. The babe in the manger is the beginning of a movement to make this a good world.

This is what the celebration is all about! Some and adore Him, this is the *real* king whose birthday we celebrate tomorrow.

No person can accuse our Methodist Council of Bishops of being un-American, hence it is refreshing that this distinguished body should pass such a timely action. They have a right to expect that loyal Methodists will support them in this action, and aid them in the fight to keep America free from the totalitarian trends which are enjoying a dangerous popularity.

Hurrah For Our Bishops

Several weeks ago we cheered the bishops of the Episcopal Church for their forthright condemnation of witch hunting. Now we cheer our Methodist bishops for the very same kind of statement. The last paragraph of their resolution concerning some of our governmental practices is quoted here in full:

"We protest against judging men by vague and unsubstantiated assertion of their holding subversive views, or of associating with so-called suspicious characters. We maintain that such methods are not calculated to secure a high type of public servants, and we declare our judgment that the methods are themselves violations of constitutional guarantees, and are therefore un-American."

Rehearsing For Christmas

Starting last Friday morning, Dr. William L. Stidg er began another of his *unusual* activities. This tim Dr. Stidger is "Getting a Kick Out of Life" by tele phoning many of his friends in Greater Boston a 6 o'clock in the morning, and reminding them tha they ought to be up and rehearsing for early rising o Christmas morning. Dr. Stidger is getting some inter esting reactions to his calls, needless to say!

The idea of rehearsing for Christmas is timely. Se retary Marshall returned with a folio of sad news fo America concerning the collapse of the London Co ference of the big four foreign ministers. If the fou foreign ministers could not sing "Peace on earth an mercy mild," it is hardly likely that the citizens o their four countries can sing it either. But we *wi* sing it on Christmas Day, and rehearsals are necessar The meaning of the song is lost, of course, unless w are completely used to the idea of peace. That is t true in our country as it is in the other three cou tries, and it presents a challenge to Christians.

We must either take Christ's message of peace se ously, or frankly reject Him. There is no half-way a ceptance of the ideology of peace. Easy talk about pr paring for another war is not Christian; serious co sideration of ways and means for peace is Christia It is the latter that we must rehearse.

Women Bother The Church

There is no more bothersome organization in The Methodist Church than the Woman's Division of Christian Service. Women are so impatient! They are always bringing things up that the stand-patters term "unfortunate," or "ill-timed." The latest thing that the women of The Methodist Church did was to pass a resolution calling for a better system of church organization than we now have, so that the Negroes would not be segregated. They have urged The Methodist Church to become "more adequately Christian in its plan of organization."

The secular press picked up this bit of news and said that a split was threatened in Methodism because of the North and the South's wide difference of opinion on Negroes. The secular press did not say that some of the worst areas of segregation in America exist in Harlem, New York, Boston, Massachusetts, and Detroit, Michigan. But the women of The Methodist Church did point out the fact that racism is by no means confined to the South. They had southerners as well as northerners in their sessions where these bothersome resolutions were prepared, and the southerners and the northerners, and the easterners and the westerners all agreed that Methodism had to do something about its own house before it could speak with a clear conscience on the question of racial justice to an unbelieving and skeptical world.

The women did not believe that it was untimely to mention sin in the present tense. They thought that it was more unfortunate to have a condition of discrimination continue to exist than it was to bring the matter to the attention of Christian churchmen.

Lest the reader misunderstand, let it be said that we hope the Woman's Division of Christian Service will continue to be a bother. We believe that The Methodist Church ought to be bothered more than it seems to be concerning racism, economic injustices, isolationism, and all of the other social ills that cause war. We believe that the General Conference of The Methodist Church which meets here in Boston next spring ought to be the most bothered session that has ever met to consider ways and means of building a Christian world.

Safeguarding Religious Freedom

The meetings of the working committee for the United Nations Human Rights Commission, held in Geneva last week, were devoted to safeguards for religious freedom. Just what will finally come before United Nations as proposed legislation remains to be seen, but in the preliminary meetings there are some indications which should command the careful attention of every churchman.

1. The committee believes that every person shall have the right to change his belief, to hold a belief, and to practice either alone or in community any form of religious worship.

2. The proposal indicates that every person shall be able to give or receive any form of religious teaching, providing he is of full age. If he is a minor, a parent or guardian shall be free to determine what religious teaching he shall receive.

3. The rights described as religious freedom shall be subject only to such legal limitations as are necessary to protect public order, morals, and freedom of others.

There can be many abuses under these proposals, yet they represent a step toward freedom for man's religious life. It not only strikes at the heart of imperialism on the part of certain groups within Christianity, but it has a specific relation to the Mohammedans and the Hindus in India, the Buddhists in China, and other groups who seek to discriminate against religious minorities throughout the world.

We believe that United Nations must go much further before there is real religious freedom. ZIONS HERALD has held consistently to the belief that there can be no freedom of religion until all church and state combines are outlawed. We do not believe that a man can be free if he lives in a nation where one particular religious group assumes the legal prerogative of being the only interpreter of God's will for man.

Moreover, history has demonstrated that whenever a government can regard its official church as an arm of the state, that church loses its spiritual impact and can easily become the collaborating agency of the government. Protestants are embarrassed by the state relationship of the Anglicans in Britain, Roman Catholics are embarrassed by the many countries where they enjoy the position of being the state religion. The Anglicans in Britain are essentially no more vital than the Roman Catholics in Spain, for any church or religious group that gets itself into the position of having temporal power is at that moment denying its chance to operate as a spiritual power.

Sooner or later United Nations will be forced to face this issue. In the meantime, however, it is good to contemplate a world law that guarantees to all people the right to believe, change their beliefs, and worship as they choose.

The Church School and Evangelism

JOHN W. SHACKFORD

The larger meaning of evangelism often is obscured by a too narrow use of the word. In its full significance, it involves the complete presentation of the good news concerning Jesus Christ and His salvation; the preparation for and positive commitment of life to Jesus Christ as Savior and Lord, and the continued interpretation of the gospel and guidance into an ever growing understanding of Christ and the life to which He calls his followers.

Often those who speak of evangelism have in mind some particular method of pressing the appeal for commitment to Christ, as for example, personal, visitation, pastoral or mass evangelism. Some even go so far in this rather artificial classification as to distinguish another called educational evangelism. When we speak in this way we should be aware that we are referring primarily to that phase of evangelism which may be designated as ingathering, and that we are speaking of different methods or agencies used in bringing persons to a definite commitment to Christ.

The particular method by which persons are led to act upon their convictions and commit their life to Christ is important to the extent that it is effective. Happy is he who appreciates all methods of evangelism and makes use of each when it is best helps the cause. But over-emphasis upon any method of ingathering may easily obscure the understanding and appreciation of something more important.

It may obscure the fact that there is but one evangelism, it matters not whether it is of Paul, Apollos or Cephas; or whether it is by means of "one to one" visitation, pastoral or mass evangelism, or whether it is a teacher guiding the pupil into the footsteps of Jesus, or a mother and father making Christ live in the home.

This identification of evangelism with the ingathering process may easily obscure other essential elements in the evangelistic process. We invite a man to accept Christ in a revival service, or in the week of visitation. But what Christ can he accept? Not the Christ as the evangelist thinks of Him, or as the visitor does, but only the Christ the individual, by whatever assistance he may have had, is able to conceive of Him. We must bear in mind that those whom we lead to the Savior must have had some preparation to do so, or their confession of Him can have little significance. That is why in His program of evangelism Jesus laid such emphasis upon teaching. Evangelism that does not rest upon the teaching of Christ would be like gathering that which grows of itself, without planting or culture.

The sad fact is that many accept a Christ that is inadequate and unable to lift them into a complete salvation. It must be said, however, that sometimes persons start out to follow the Master with a very limited understanding of what He is or what He requires of them, and yet because they are very sincere and desirous of learning, they do so through the evangelizing help of the fellowship and teaching of the church. We must realize that evangelism includes all that is necessary to make Christ known, understood, loved and obeyed. Commitment, the yielding of the whole life in loyalty to Jesus Christ, is at the heart of the entire life movement of becoming a Christian. Without this all else fails.

In this broader and more fundamental sense, the church school has come into a place of importance in the evangelistic work of the church never before occupied by any organized teaching agency of the church. Its importance today lies not only in what it is doing, but in what it ought to do and in what it alone in our time is in a position to do. We estimated over a period of years that

(Continued on page 1244)

On a Wide Circuit

W. W. Reid

"Right Livelihood"

Recently we reviewed in this column the memorandum of Aldous Huxley, British philosopher and author, to the United Nations for an ending of the "wastes of war" if mankind is going to survive on the planet. That memorandum ended in what might be termed a plea to scientists to take the ethical step necessary to disassociate themselves and their professional work from the business of using their skills toward the creation of mass destruction. We quote Mr. Huxley's final paragraphs.

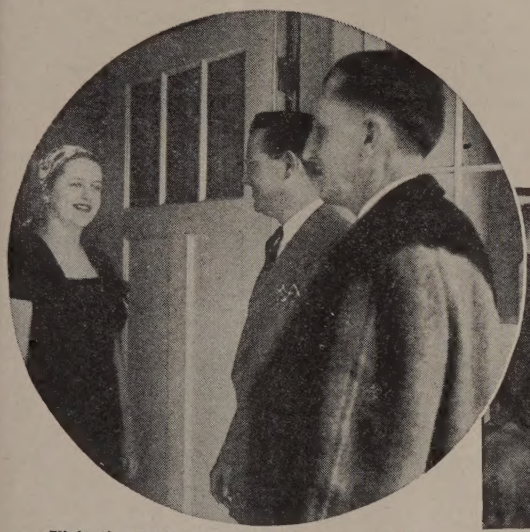
"Whatever may have been the wishes of the inventors and technicians involved, applied science has in fact resulted in the creation of monopolistic industries, controlled by private capitalists or centralized national governments. It has led to the concentration of economic power, strengthened the hands of the few against the many, and increased the destructiveness of war. Applied science in the service, first, of big business and then of government has made possible the modern totalitarian state. And applied science in the service of war departments and foreign offices has begotten the flame thrower, the rocket, saturation bombing, and the gas chamber, and is now in process of perfecting methods of roasting whole populations by atomic explosions and for killing the survivors by means of man-made leukemia and artificially disseminated plague. The time has surely come when scientific workers must consider, individually and collectively, the ethical problem of 'right livelihood.'

"How far is a man justified in following a course of professional action which, though involving no immediate wrong-doing, results in social consequences which are manifestly undesirable or downright evil? Specifically how far is it right for a scientist or a technologist to participate in work the outcome of which will be to increase the concentration of power in the hands of the ruling minority and to provide soldiers with the means for the wholesale extermination of civilians? Up to the present, applied science has been, to a great extent, at the service of monopoly, oligarchy, and nationalism. But there is nothing in the nature of science or technology which makes it inevitable that this should be so. Professionally speaking, it would be just as easy for the scientific worker to serve the cause of peace as of war—of personal liberty, voluntary co-operation, and self-government as of monopolistic statism or capitalism, universal regimentation, and dictatorship. The difficulties are not technical; they lie in the realms of philosophy and morals, of value and judgments, and the will that acts upon those judgments."

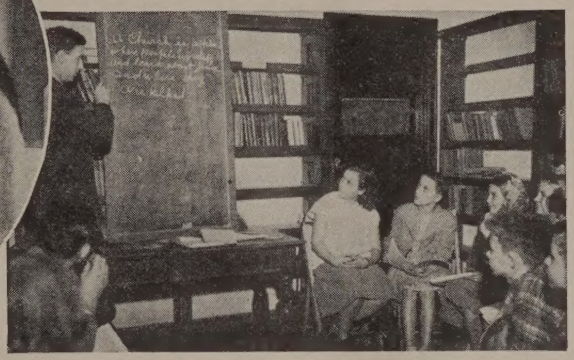
CHRISTIAN EDUCATION

Can Lead People

TO SALVATION

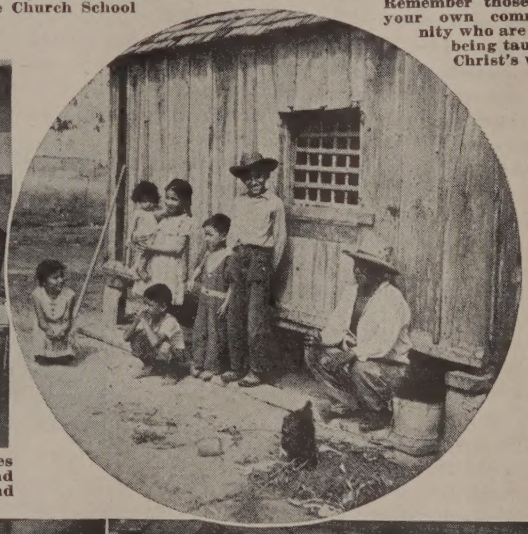


Visitation in the homes of the nation is the most effective way of reaching the masses with the teachings of the Master



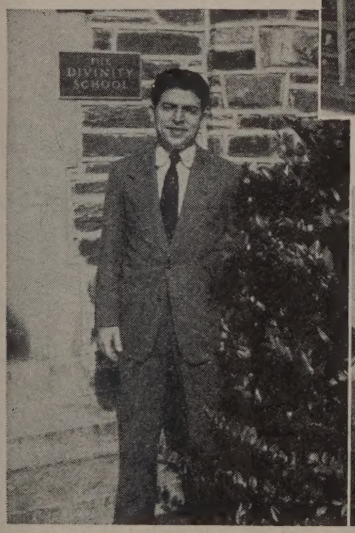
Young people learn the way to salvation at an early age in the Church School

Remember those in your own community who are not being taught Christ's way



Wesley Foundations on college campuses have helped many young people find salvation through Bible classes and other religious activities

Earle H. MacLeod photos



A Crusade scholarship will enable this student to carry out Christ's commandment: "Go ye into all the world . . ."

Religious education teaches that God's love and salvation is for all people

The teachings of the Master must be taken to the masses because nothing else leads to an abundant life

CRUSADE FOR CHRIST

PERSONS

Mrs. Lars P. Samuelson, mother of the Rev. Rudolph L. Samuelson of 53 Market St., Brockton, Mass., passed away on Sunday, Dec. 7th, in Kansas City, Mo., in her 83 year. Mrs. Samuelson came to the United States from Sweden as a young girl and was married in Iowa. She and her husband made their home in Stromsburg, Neb., where they were active members of the Methodist church. Mrs. Samuelson leaves three daughters and five sons.

Mrs. Marion L. Cole, wife of the Rev. Dale Cole of Wellington, Ohio, passed away on November 6th at the Cleveland Clinic following a two-month illness. Mrs. Cole was born in Maine in 1905 and spent her childhood near Boston. In 1935 she was married to Mr. Cole. She went as a bride to Ohio, where she served with her husband in Methodist churches in Bristolville, Kinsman, Farmdale, West Mecca, Powhattan, and Wellington. She is survived by her husband, pastor at First Methodist Church in Wellington; her brother, George Leonard of Rhode Island; and three sisters, Mrs. Edith Berger of Maryland, Mrs. Jessie Houghton and Mrs. Muriel Valentine, of Massachusetts. Funeral services were held at Wellington and at Bristolville. At the first service, Dr. Herbert Thompson, superintendent of the Norwalk (O.) District, officiated, assisted by the Rev. Homer Courtney of Lakeside, formerly of Elyria, who was superintendent of the Cambridge District in which Mr. Cole began his ministry. The second service was conducted by Dr. E. R. Romig, superintendent of the Youngstown (O.) District, and Dr. R. J. Humbert of Trinity Methodist Church in Warren, O., preached the service. Interment was in the cemetery at Bristolville.

The twentieth anniversary of the Rev. Dr. Frank L. Pizzuto's pastorate at St. Paul's Methodist Church in East Boston, Mass., was observed at the church on Thursday evening, Dec. 11th. Greetings were grought by the following: the Rev. Philip Anthes, pastor of St. John's Episcopal Church in East Boston; the Rev. Willard C. Arnold, superintendent of the Boston District; the Rev. Armand O. Donaruma, pastor of the First Italian Methodist Church in Boston; the Rev. Azariah F. Reimer, pastor of Tremont Street Methodist Church in Boston; the Rev. Frank T. Valdina, pastor of the Italian Baptist Church in Hyde Park; and the Rev. Luigi Zibelli, pastor of the Baptist Bethel Mission in Boston. Mr. Constantine Carco, chairman of the local committee, presided, and assisted by members of the committee, presented to Mrs. Pizzuto a bouquet of flowers and Dr. Pizzuto a gold wrist watch, in appreciation of the leadership which they have given to the church. Prior to his coming to East Boston, Dr. Pizzuto was instructor of Italian and Italian Literature at the Drew University College of Missions. In addition to his duties as pastor of St. Paul's, he is now professor of Romance languages at Suffolk University in Boston.

Mrs. John T. Lord of Andover, Mass. passed away early this month. A long-time member of Central Methodist Church in Lawrence, Mass., Mrs. Lord was active in every phase of church work. Among other achievements, she was the founder and for many years the teacher of the Wesleyan Class, an active group of church women. With her leadership, the women of the parish raised funds to secure a stained glass window memorial, in honor of the young men of Central Church who served their country during World War I. Funeral services were held on December 12th at her home, conducted by her pastor, the Rev. Gilbert W. Wieting. Interment was at the West Parish Cemetery, Andover.

The Methodist Ministers' Forum, 150 Fifth Ave., New York City, has announced that the speaker for Jan. 5th will be the Rev. Dr. Kenneth Scott Latourette, professor at Yale University and author of significant works in Christian history. Devotions for this day will be led by the Rev. Clark W. Hunt, pastor of Asbury Methodist Church in Crestwood, Yonkers, N. Y.

Pictured here are twelve New Englanders of the Boston Area who attended the Methodist Conference on Christian Education held in Grand Rapids, Mich., Nov. 21st to 25th. Front row, left to right: the Rev. Willard C. Arnold, superintendent of the Boston District; Edith M. Jordan of Wakefield, Mass., exec. sec'y. of the New England Conference Board of Education; Miss Viola Sprecklemeyer, director of religious education at Trinity Methodist Church in Springfield, Mass.; Miss Florence Stevens of Providence, R. I., director of children's work in the New England Southern Conference; the Rev. Edward W. Thomas of Warwick, R. I., director of intermediate work in the New England Southern Conference. Back row, left to right: the Rev. Edwin F. Tewksbury of Bangor, Me., exec. sec'y. of the Maine Conference; the Rev. William Wallace, pastor of Haven Church in East Providence, R. I., district director of adult work; the Rev. Meredith F. Eller, formerly of E. Hartford, Conn., and now professor of religion at McKendree College in Lebanon, Ill.; the Rev. Elwin L. Wilson of Portland, Me., president of the board, Maine Conference; the Rev. Elmore Brown of Malden, Mass., president of the board, New England Conference; the Rev. Howard E. Tower, director of audio-visual education, General Board of Education, Nashville, Tenn.; and Dr. Frederick A. Dyckman of Providence, R. I., exec. sec'y. of the New England Southern Conference.

BOSTON — The Rev. Stephen H. Fritchman, who was removed last spring as editor of the *Christian Register,* Unitarian national magazine published here, has accepted the pastorate of First Unitarian church, Los Angeles. He will start his duties there January 11th.

Dr. Homer E. Wark, former president of West Virginia Wesleyan College who has been a special lecturer on international affairs at Florida Southern College for the last four years, left Dec. 6th en route to San Francisco where he was to embark on a world tour that will take him into 15 foreign countries. Dr. Wark will return to Lakeland early in March to resume his teaching at the college.

Quaker Priority to Negro Problem

OSLO (RNS) The Society of Friends (Quakers) is "putting the Negro problem first on its agenda," Dr. Henry J. Cadbury, of Cambridge, Mass., declared here on his arrival to accept the 1947 Nobel Peace Prize co-awarded to the American Friends Service Committee. He was accompanied by Miss Margaret Backhouse, of the London Friends Service Council, which shared in the award.

"We have 100,000 Quakers in America, and all over the world we count only 150,000," Dr. Cadbury declared in an interview, "but behind us stand thousands of non-Quakers, supporting us with money because they sympathize with our ideals."

Dr. Cadbury estimated that 90 per cent of the Society of Friends' funds comes from non-Quaker sources.

"Today," he said, "British and American Quakers have 500 representatives working for peace in former enemy countries. Money collected by American churches is now being distributed through Quakers."

He said no decision had been made as to how the Nobel Prize money, amounting to $38,990, would be expended, but intimated it would be devoted to some special purpose.

Eileen Jackson Southern, concert pianist, has been invited to play in Carnegie Hall in New York City as a result of her winning in the South Carolina Division of the Nationwide Auditions of the Associated Con-

cert Bureau, Inc., of New York. These auditions are being held to select the Musical Champions of America, and Mrs. Southern will represent the state of South Carolina in piano at Carnegie Hall. The exact date of her appearance will be announced at a later date. During her brief professional period, she has successfully combined the career of teaching and concert work and has made many appearances as a concert pianist all over the country. Mrs. Southern is a member of the American College of Musicians and a member of Alpha Kappa Alpha Sorority. At present she is Director of Music at Claflin University in Orangeburg, South Carolina.

Two distinguished bishops of The Methodist Church, one from the California Area and the other from Africa, addressed students at the Boston University School of Theology at pre-Christmas chapel services on Dec. 17th and 18th. Bishop James C. Baker of California, president of the International Missionary Council, and Bishop Newell C. Booth, missionary from Africa, spoke to the students on world missionary work. Bishop Baker, a graduate of the Boston University School of Theology, was one of the first Protestant leaders sent by the government to Japan at the close of World War II. He was also a church representative at the San Francisco Conference for the organization of the charter of the United Nations. Bishop Booth, a church leader in Africa, having had under his supervision much of the missionary activity on that continent, is also a graduate of the university's school of theology.

Spanish Protestants at Services

RNS Photo

MADRID — Members of the Spanish Reformed Church attended services in their chapel in the Calle de Beneficencia here. The Rev. D. Fernando Cabrera is shown officiating. This is one of the few photos ever made of a Spanish Protestant service.

The North American Conference on Church Architecture will meet on Saturday, Jan. 10th, from 10 a.m. to 5 p.m. at 105 East 22nd St. in New York City, N. Y. An important feature of this meeting will be a display of the designs entered in the Church Architectural Competition for which about ninety architectural students have registered. Speakers will be the following: Dr. John Scotford, author of "The Church Beautiful" and editor of *Advance;* A. H. Fink, A. I. A., president of the Guild of Architecture; Dr. C. Harry Atkinson, church building executive of the American Baptist Home Missions Society; Mr. A. Volpi, engineer and builder from Boston, Mass; and Dr. S. L. Hamilton, chairman of the department of religious education at New York University. Among topics discussed will be "The Use of Glass in Church Buildings," "The Problem of Acoustics," and "To God Through Beauty."

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

A full-dress battle is developing on the question of universal military training. While it is impossible to say that all members of all churches are against conscription for military training in time of peace, it does seem accurate to say that the preponderance of church sentiment is in opposition to the campaign to create legislation which would make military training compulsory for the young men of our country.

The World Peace Newsletter of the Methodist Commission on World Peace carries a sharp rebuke of the War Department; this rebuke being taken from a report of a House Sub-Committee which has investigated the War Department to see if it is engaging in a propaganda effort to convince the country that we need universal conscription.

This House sub-committee, so it is reported, had dug into the files of the War Department and came up with a copy of an "Outline for Veterans Radio Panels." In this outline, the Methodist newsletter states, the war department had said, "The chief opponents (to universal military training) are parents, church groups, educators, subversive groups and a large section of the public which does not think."

This is enough to arouse the wrath of the editor of the *Newsletter* who asks, "Did you know that the War Department's propaganda linked parents, church groups and educators with subversive groups and with the large section of the public which does not think?"

The business of watching the legislators is more and more a business attracting the attention of the church. This week, meeting in Albany, ministers of the tri-city area met to discuss the legislation which is now being drawn in connection with discrimination in New York's schools of higher learning. As you recall, a bill which would have made discrimination in the schools illegal was not passed last year. This was not because those who most actively opposed the bill were not in sympathy with its purpose, but because certain items of the bill were not considered adequate to cover the complicated problem.

Seven Protestant denominations in cooperation with the United Council of Church Women have already met in Washington to discuss legislation now in progress. One congressman, Mr. Frank Fellows of Maine, told a delegation which visited him that ministers ought to stay home, mind their own parishes and keep out of Washington." They had called on him to discuss the Stratton Bill which would allow displaced persons to enter the United States.

One churchman who visited President Truman on the issue of universal military training said the President seemed to offer a mild rebuke during the informal question period. The President, as you know, has taken an open stand for military training.

A Baptist and a Roman Catholic hit the headlines this week with some remarks on "tolerance." The Rev. Dr. Robert James McCracken of New York's Riverside Church said, "No man should give himself credit for being tolerant when he is merely indifferent." Tolerance, he declared, is a tender plant which needs constant clutivation.

The Rev. Father Edward L. Murphy of Weston Jesuit College said, "Tolerance is a Trojan Horse introduced into the national scene to ruin us by destroying the absolute claims of truth and morality." He declared that "If there ever was a wolf in sheep's clothing it is that word tolerance."

If you'll tolerate a little editorial comment on the remarks of both of these speakers, we'd say that in neither case do we have a good definition of tolerance. Consultation of the dictionary isn't exactly news of world shattering novelty, but when we turn to Webster we find that tolerance is forbearance and long-suffering with those who have views other than our own. In this sense, tolerance isn't so bad. Yet, the speakers we mentioned have a point; there is a distinction between tolerance and mere indifference.

The Rev. Gerald L. K. Smith isn't very popular in Protestant circles because of his reported association with Gerald Winrod and others who have promoted anti-semitic publications and otherwise engaged in practices of a kind designed to promote prejudice and hate. However, what to do with him has been something of a problem. Boulder, Colarado, seems to have hit upon a method. When Mr. Smith went to speak at an Assembly of God Church there, University of Colorado students arrived early and filled all the seats and sat in stony silence all through Mr. Gerald L. K. Smith's rabble-rousing sermon. At the end of the meeting they filed out—still bound in silence.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 4.

BELIEFS DO MATTER. JOHN 20:30-31.

Deeply Disbelieving

Everyone is often caught with some wrong beliefs in the mind and heart which profoundly influence life. Wrong beliefs too often produce the wrong action. It is therefore good to set down some things which we deeply disbelieve.

When pressed for his views upon communism a scientist of the first rank and a great American told a Congressional committee recently some things which he said he "deeply disbelieved." It is necessary for us to make a positive creed which we reject and oppose. Wrong beliefs cannot be choked out of the mind by right beliefs. They have sometimes to be rooted out and rejected vigorously.

We make the mistake of thinking that there are many empty and unoccupied minds around us waiting for us to sow in them the truths we deeply believe. No mind outside of an institution for the feeble-minded is completely empty. "Now get this out of your mind" is a one of the first processes of learning.

"Take heed unto thyself, and unto the doctrine" were the words John used in warning his disciples that wrong belief is dangerous to one's own salvation and that of others. The worn-out beliefs and fables and myths and half truths which clutter up the mind of one generation after another have to be rooted out and discredited by their results. And the way to begin is to announce in a positive and definite way, 'I don't believe that." Add up the list of your disbeliefs and say, "This I deeply disbelieve."

There are reasons for one's disbeliefs which are near at hand for rejecting certain wrong ideas. And they are found in the results which have followed their acceptance and practice.

Deeply Believing

The same brilliant scientist who listed his disbeliefs also made a list of things which he "deeply believed." If we can be lost by believing the wrong things we can be saved by believing and practicing the right things.

The men like John who stood close to Jesus had no uncertainty about the things a Christian should believe. They worked them out very definitely and put them down as fundamentals. They stand above the local and interpreted and colored ideas which get into detached groups which have broken off from the main stem of Christianity.

After the passing of the centuries, what are the right things for a Christian to believe today? What are the Christian beliefs that matter most to people who live in the shadow of a great fear? What has Christianity to offer as an alternative to totalitarianism which is challenging it as a world conquering force? Truly we are witnessing a battle of beliefs which aim to conquer the world, no less.

Our faith and cluster of positive beliefs root in Christianity. In Jesus Christ man finds a faith by which to overcome the world. All of this makes good reading and in a mild sense makes a dent on the world when once a Christian utters it in words. But when men begin to sit before Congressional committees, stand in the market place and on street corners and elsewhere and back words with deeds, there will be an upsurge of influence which will sweep the world. This is the faith in action which will conquer the world.

And if by chance or by force or inertia or infidelity this mighty faith should grow dim it will be lighted in some obscure spot by an ember falling from a burning world. For it is here to stay.

Clergy Plan Prayer March

WASHINGTON, D. C. (RNS) Five hundred Negro clergymen from all parts of the nation are expected to participate in a "ministers' prayer march on Washington," Jan. 7, 1948.

Sponsored by the Fraternal Council of Negro Churches of America, the march "will signify that the Negro ministers shall continue to pray and strive for the attainment of the goals set forth in the Civil Rights Bill."

At the same time, the council announced that Sunday, Jan. 4th, has been designated as a national prayer day in the interest of the Civil Rights Bill proposed by the President's Committee on Civil Rights.

All Negro churches have been asked by the council to consecrate Jan. 4th in behalf of the 13,000,000 Negroes in this country "who are victims of a type of second-class citizenship."

Laymen Approve Merger

CHICAGO (RNS) The National Committee of the Laymen's Fellowship of the Congregational Christian Churches, meeting here, approved the proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church.

Other actions taken by the committee included:

(1) To sponsor the family life program of the Congregational Christian education committee, endeavoring to bring the family as a unit into closer contact with church activities, thereby reducing divorce, juvenile delinquency and broken family ties.

(2) To recommend to local churches that business meetings of church associations and conferences be held on Saturday and Sunday instead of weekdays, enabling more lay people to participate and creating greater interest in church affairs. It was said this system had been used in some localities with a great deal of success.

(3) To recommend establishment of schools for churchmanship throughout the country to teach laymen better ways of functioning "as Christian officers and committeemen in their local church activities."

The committee announced it had set up a "Laymen's Night," Saturday evening, June 19, 1948, for the biennial General Council meeting of the Congregational Christian Churches at Oberlin, O., and a communion service for all men delegates on Sunday, June 20.

Approval of the proposed church union followed less than a month after 190 Congregational ministerial and lay leaders met in closed session here and condemned the merger as "short-sighted and ill-timed."

The laymen's group here not only approved the merger but, on the assumption it would be completed next year, voted to appoint a committee to work with the Evangelical and Reformed laymen's organization

for merging the two men's groups after the merger is completed.

The Rev. E. J. Westerbeck of St. Louis, executive secretary of the Evangelical and Reformed Church, told the lay leaders 98 per cent of his denomination's churches favor the merger. Dr. Frederick L. Fagley of New York, associate secretary of the Congregational General Council, reported recently that the voting of Congregationalists is "overwhelmingly in favor of the merger." Members of both denominations must complete their voting on the union by next June.

Bethlehem Prepares for Christmas

BETHLEHEM, Pa. (RNS) This city, named for Christ's birthplace in the Holy Land, is the mecca of thousands who come to view the elaborate decorations which have made it known as the "Christmas City of America."

The bells of more than 70 churches in the city pealed and thousands of persons bowed their heads in prayer as the lights were lighted officially.

The lights stretch for seven miles, with a 100-foot electric star on top of South Mountain visible for a radius of 20 miles. In all, there are 28,000 colored lights and 240 fluorescent star and bell lights.

A 52-foot Christmas tree made up of more than 150 small trees and illuminated by 1,200 lights, has been erected in the center of the city. When the lights were turned on, Protestant and Catholic choral groups toured the city, singing carols.

Bethlehem was founded by persons who fled religious persecution abroad. Just 206 years ago, a band of Moravians came here from Germany and established the community. They sang "Not Jerusalem, Lowly Bethlehem," and that song inspired Count Nicholas Zinzendorf and his followers to name the community "Bethlehem," in honor of the birthplace of Christ. Now there are approximately 80 churches of all creeds in the city.

There is a charm to the city at present not found elsewhere. Pure beeswax candles are seen everywhere. Housewives are busy making Christmas cookies from centuries-old family recipes—especially ginger cookies fashioned into quaint little animals and white cookies formed to represent angels, stars and trees.

The Christmas Eve celebration conducted by the Moravians has been unchanged in centuries. The Moravian churches are decked with evergreen and each of the thousands of participants in the Christmas eve vigil holds a lighted candle during the soft singing of carols. At dawn, a trombone choir heralds Christmas morning from the tower of Old Moravian Church. Rounds of "putz-visiting" follow. On Christmas Day, the townsfolk distribute Christmas baskets to the needy.

Spellman's Diocesan Paper

LAWRENCE FERNSWORTH

The Roman Catholic press in the country, without exception, has been in full cry against the committee of clergymen and a physician which recently reported their findings after their visit to Yugoslavia. All follow the same line, publishing inflammatory editorials and articles, the latter mainly supplied by the press service of the National Catholic Welfare Conference at Washington.

The uniform character of the attacks, both as to timing and substance, strongly suggest the type of directives to editors which were so familiar in the editorial rooms of totalitarian countries before the war, especially in Nazi Germany and Fascist Italy, which said "on this day you will emphasize this, and editorialize thus, and be wary of printing anything about this," and so on, day after day. Perhaps the most vociferous of this press in this country—if it be possible for one to be more vociferous than another—is Cardinal Spellman's diocesan organ, *The Catholic News*. Spellman himself takes full responsibility for this journal week after week, not only by reason of its being his official diocesan spokesman, but because it regularly prints at the head of its editorial page a boxed letter signed by the cardinal and warmly urging Catholics to read and support it.

For weeks, following the return of the visitors to Yugoslavia, this journal smeared front, inside and back page with the theme that might be denominated "The Protestant Clergyman vs. Religion." Two examples will serve to illustrate the depths to which the concepts of decency in journalism held by Spellman's organ have sunk.

A single issue of this journal, by the way, that of August 30, had 14 different articles or editorial comments on the Yugoslav, scattered through eight different pages, which did not omit to pay back-handed compliments to the group from Yugoslavia, and particularly to the distinguished editor of *The Churchman*, Dr. Shipler. Thus one article had the black-face headline, "Dr. Shipler Queried on 'Hysterical Hatred.'" And an editorial comment accused Dr. Shipler of having "the brazen audacity to criticize Archbishop Cushing for expressing himself on the statements of Shipler before the full report of their 'findings' was published." Dr. Shipler and his associates, of course, did not object to Dr. Cushing or any other man criticizing their statements as those statements were made; what they objected to was the substance of his criticisms at the expense of fairness and truth. And they gave him gentlemanly replies although Cushing's words supplied no evidence that he knew aught of the language of a gentleman.

Now to cite the two examples in question:

An editorial in Spellman's organ on August 9 led off with this paragraph in black-face type:

"The latest A P story about the committee of ministers 'investigating' religious conditions in Yugoslavia quotes them as saying that Archbishop Stepinac is in good health, has books and a portable typewriter, and is allowed to say mass; therefore reports of his being mistreated were 'false and provocative.' The ministers obviously did not consider that his being imprisoned for 16 years for refusing to comply with the Red Program to de-Christianize Yugoslavia constitutes mistreatment."

How can one cope with statements like this on the basis of fair or reasonable or gentlemanly discussion? Here one has staring him out of countenance the kind of tactic which is so completely disinterested in truth that when one lie is disproved it blandly invents two others.

The group disproved the lie, which the Catholic press printed, that the archbishop was being starved and otherwise subjected to mistreatment. Now

(Continued on page 1242)

This Young World

E. LEIGH MUDGE

There are prophets of gloom who predict that our world will soon die of old age, but they are false prophets. There is far greater danger that it may die of the diseases of childhood and adolescence. Comparatively speaking, the planet Earth is a youngster among the planets, and the human cultures that we call civilizations are still in the adolescent stage. Through millions, or even billions, of years our world was without life. Gradually life developed, but human life was relatively late in appearing, and anything that can possibly be called civilization is of comparatively recent development. Civilized man is a newcomer to our recent development. Civilized man is a newcomer to our planet.

Through the research of archaeologists and anthropologists we have a fairly adequate picture of the infancy of our race. For many thousands of years men ate raw meat, used stone tools, lived in caves, and pitted their superior intelligence against the giant mammoth and the sabre-toothed tiger. Then for other thousands of years our neolithic ancestors developed settled dwellings, primitive agriculture, a better type of stone tools, and the use of fire in the preparation of food. At last came the bronze age and the beginnings of literature, but such ancient books as those of Homer and Hesiod show a culture that is only a step above the neolithic. The early Greeks lived in open villages of huts. Local chiefs made their own furniture, footwear, and saddles, and prided themselves on their manual skill. Women, whether of noble birth or slaves, cooperated in their laundry work and were proud of their accomplishments with needle or disstaff or loom.

"The Adolescence of Mankind"

H. G. Wells describes the sixth century B. C., as "that wonderful century which began the adolescence of mankind." In that remarkable period there were deep stirrings of the human mind in various and widely-separated areas. In the Greek world were philosophers like Thales and Anaximander and Heraclitus. Among the Hebrews were Jeremiah and the second Isaiah. In India Gautama Buddha was teaching, and in China Confucius and Lao Tse were gathering their disciples. In view of the activity of these great thinkers it may seem that humanity had reached its maturity, or at least that such later intellectual giants as Plato and Aristotle and Saint Paul would mark the world's arrival at adulthood. There are many reasons why this is not true.

The great philosophers did not represent the thinking of the Greek people. This is clearly seen in the case of Socrates, who was put to death for his independent thinking. Even in the period of the so-called Athenian democracy, while there were a few highly developed thinkers who enjoyed considerable influence, the majority of free Greeks were little concerned with philosophy, and the great masses of population in the Aegean region were either slaves or men deprived of full citizenship. It was not democracy that held the Greek states together. Rather it was the crude religion and early culture represented by the writings of Homer and Hesiod and the quadrennial Olympic games.

There is something characteristically adolescent about the culture of ancient Greece. The young men who gathered about Socrates were not unlike the active-minded youth of today. They were sometimes engaged in the "long, long thoughts" that our Longfellow remembered from his youth, and sometimes in the athletic games whose predominance in a program of life may be considered an adolescent phenomenon. Youth, whether in the sixth century B. C., or in the twentieth century A. D., is both conservative and progressive, for inconsistency is a trait of its nature.

Deaconess Marches On

Clarence A. Morrill

It has been some time since your field secretary has given you information concerning his activities on behalf of the New England Deaconess Hospital Building Fund.

Early in June a program was suggested that was three-fold in substance. First, that your representative should recultivate the territory in and about Bar Harbor, Maine, where he had been working the previous summer. Second, in the fall he was to open the campaign in a very active way in the New England Southern Conference. At the same time he was to make a trip to Aroostook County for the purpose of cultivation and speaking in the churches, and assembling the names of individuals of the New England Conference who might be able to make substantial contributions to our work. Third, he was to open the Red Stocking Campaign to be carried on during the Christmas Season.

So much for the general plan and program. Now, just a word stating progress on these plans.

With regard to the first part of the program, your representative did recultivate all of the individuals he had seen the previous summer, and new individuals as well. He received very little in the way of concrete gifts, however, with possibly one exception,—that being the case of Dr. George Averill who made a very substantial gift to the diabetic work of the Joslin Clinic. It is believed that the value of this first gift was in the neighborhood of $30,000. In addition to this, two persons have promised to give $1,000 each, to be paid in the winter months.

Regarding the second part of the program, there is being compiled a list of names of people throughout the New England Conference whom your representative will be calling upon to ask for special gifts. The campaign in the New England Southern Conference has been opened with much enthusiasm, and the word from the churches is very encouraging. Late in September he was present at the Ecumenical Conference in Trinity Church in Springfield, Massachusetts, with the New England Deaconess Hospital display. This gave the hospital the opportunity to show the international scope of its work to an international conference of Methodism. In early October he went to Aroostook County and canvassed the county completely,—not only in the interests of the campaign fund—but, at the request of the Nursing school and with the approval of Dr. Cook the hospital's director, he showed our pictures and contacted many young women for our training school. The response from the churches of this country will probably yield

$2,000. (Four major hospital building projects in this one county of about 40,000 people, made it a bit difficult to solicit funds from private individuals. However, there are three possibilities of substantial gifts from individuals as the result of our contact.)

With regard to the third part of the program, your representative is happy to tell you that the Red Stocking Campaign has been opened in earnest and that approximately 20,000 of the red stockings have been mailed to our churches in New England. We will be able to announce the return on these shortly after Christmas.

You will also be interested to know that very recently a pledge of $2500 has been received from Max Joseph Shrier. A flower room that will be designated as the gift of Mr. and Mrs. Shrier was the purpose of this gift, along with a great sense of appreciation of what the New England Deaconess Hospital means and what it has done for him.

As to totals of subscriptions to date,—slightly over $85,000 has been subscribed and close to $40,000 has been paid. If we have the good fortune to have all of the red stockings returned, that will add another $20,000 to this figure, making a total of about $60,000 that will be paid in by the first of the year.

As to the future, your representative will be calling upon people and preaching in some of the largest churches of the New England Southern Conference,—churches in which it has been many years since there has been any word mentioned concerning the New England Deaconess Hospital.

Your representative is happy to send you this information and would like to take this opportunity to extend to you all Christmas Greetings and the wish for a very Happy New Year.

Drops Religious Education

BERLIN, Conn. (RNS) A religious education program in operation at the local high school since 1940 has been terminated by the Board of Education because it feels that the church and the state should be separate.

The board's action was taken largely because Protestant ministers reportedly discontinued religious instruction in the school. Father Thomas L. Greylish, pastor of St. Paul's Church, asked the board for permission to continue the religious training session for Catholic children, but his request was denied.

Under the former setup, local clergymen gave religious instruction at the high school one period a week. Students who did not care to participate were assigned to study halls.

During the board discussion, Frank Kramer, chairman, said members should keep in mind that ministers had not notified the board officially and "in writing" that they have discontinued the practice.

Among the Hebrews, the Hindus, and the Chinese, the mature thinking of that wonderful century was generally unpopular. The Hebrew prophets were silenced or generally disregarded. The teachings of Budda had to become infused with more popular superstitions before they were generally accepted, and the Chinese themselves have called the age of Confucius an "Age of Confusion." That famous century ushered in a long period in the adolescence of mankind.

In our common use of the word civilization there is a sort of racial egotism. We think of the recognized ideals that we have inherited from Hebrew and Greek culture as a completed standard of human life. So people urge us to go "back" to Plato or Saint Paul or even "back to Christ," as though to some anciently fixed and static perfection. But even those of us who recognize the essential perfection of the teachings and spirit of Jesus may conceive of his way of life as "the dawning light that shineth more and more." Along the dark path of our history we find the dreams and visions of many prophetic souls. But as we look at the world today we must see that their high hopes are still largely unfulfilled. We are not in an adult world but in a world of adolescent hope and promise. Plato, with all his faults of judgment, presented an ideal of efficient and harmonious society that we are still far from attaining. Buddha and Confucius stated moral principles that have been overlaid with all sorts of superstitious crudities. As to the great ideals of Judaism and Christianity, we need only say that we are still far from beating our swords into plowshares.

If we have now arrived at social adulthood our world is indeed in a hopeless state. If mature thought and developed emotional control are baffled and bewildered by war and race prejudice and the evils of drink and drugs and gambling, ours is a sad prospect. As John William Frazer says in "The Untried Civilization," "our boasted civilization, though not anti-Christian, is at best sub-Christian, a civilization whose material achievements are out of all proportion to its spiritual development." The only explanation for this sort of world is that it is an adolescent world, with many of its lessons still to learn.

There are still certain isolated groups that may be described as child peoples. There are also historic ideals of an adult society. But the world, by and large, is an adolescent world. It has the virtues and the faults of youth. It contains within itself the potentialities of adulthood, but it has not yet attained.

Adolescence, whether of an individual or of a society, is complex and bewildering. Those who know boys and girls have often noticed their alternation between childish and adult forms of behavior. The boy's changing voice—now soprano and now baritone—typifies the state of his mind and impulses. Youth is a blend of paradoxes and contradictory elements of character. It is not unusual for parents to confess that they do not understand their adolescent children. Indeed the young people do not understand themselves. They are on the difficult and often hidden road to adulthood.

Our modern world is similarly on the way to some sort of maturity. We have made progress, as anyone can see who knows history, but as a social aggregate we are still like the ancient Moabites whom Isaiah describes as "like birds that scatter from a rifled nest." Ours is a confused world because it is an adolescent world in process of change. We have our childish traits, such as cruelty or indifference to the sufferings of others, such as war, such as inhuman treatment of the unfortunate or delinquent classes in our population. Doubtless there will always be differences of opinion among men, but it is the immature fanatic who holds a fixed idea and never yields to tolerance.

We need prophets of mature judgment and spiritual imagination, but they must be "prophets of the long road." For we are lingering too long on the road

(Continued on page 1242)

The Autobiography of a Plain Preacher

Raymond H. Huse

Chapter 26—"The Road Ahead"

I was placed on the retired list at the last session of our Conference. When I was a lad, they called it the roll of worn out preachers. When I entered the ministry, those retiring were called superannuates. I used to hear the brethren discussing the question of whether or not having a superannuate on your charge was an asset or a liability. Of course the answer was that it depended on the man. And now we call these venerable ministers retired preachers.

As I have been supplying a lovely little church since Conference, I do not yet know how it would seem to be fully retired. I have, however, discovered some things. For instance, I have taken a keen interest in conference matters all through my ministry. I have served joyously on many boards and committees, and confess that I have liked it. This year, the nominating committee passed me by on the other side. It would seem that when a man has more time and more years of experience behind him, his services would be all the more valuable. However, if none of the older men moved on, the younger men could not move in, and that would not be good.

I have noticed something else, and that is a new sense of freedom which comes with the retired years. I do not mean that there is any lessening of loyalty, but I feel in a greater degree that I am captain of my own soul. I must not forget, however, that the subject of this chapter is the road ahead.

What is coming tomorrow and the day after tomorrow in Methodism, in the Christian church, and in God's world? I hope that it will be a revival of religion. Some of the younger preachers talk learnedly of mass evangelism and say that we do not want things as they used to be in the old revival days. Bless their hearts; most of them never saw an old time revival! They do not know the thrill that comes from hurrying home after a service and shouting to some dear one, "Mr. A. started the Christian life tonight!"

Of course methods change, but human needs and divine power are about the same, after all I pray that the good God will raise some evangelists like Dwight L. Moody and J. Wilbur Chapman, who will wake the church from its lethargy and rekindle the flames of passion and power.

In the second place. I believe the time is coming and now is when the churches of Jesus Christ shall get together. I would not speak disrespectfully of the denominational life of the past. It had its place; and an honorable place it was in conserving and emphasizing certain important spiritual truths. But the time has come when we should work together. The federal union plan, advocated by Dr. E. Stanley Jones, seems to me to be very sensible and workable. Just as the United States is one nation indissoluble, made up of forty-eight states, whose supreme loyalty is to the Federal Union, even so there could be one great Christian Church embracing all the denominational units and forming one universal church in all the world.

In the third place, I plead for a renewed emphasis on the teaching of the New Testament, especially in its relation to the healing of body and mind. It is interesting to note that outstanding Christian leaders like Stanley Jones, Frank Laubach, and Glenn Clark, without consulting one another, arrived at the same conviction that "the prayer of faith shall save the sick." Nor can we forget the experience of our beloved preacher, Daniel Poling, who found "the healing of His seamless dress is by our beds of pain." I do not mean that we should do away with the services of skilled physicians; indeed, they acknowledge the power of mind over matter. But I think we preacher folk should give renewed emphasis to the power of the Christ spirit over the mind, and His power to heal the body.

I deeply desire and earnestly hope that not far ahead on the road to the future is the return of prohibition. The autobiography of any Methodist minister is not complete unless it makes some mention of his connection with the great temperance movement. I am modestly proud of the fact that by pen and prayer, by vote and voice, I had some part in saying to John Barleycorn, "Out the window you must go." The best definition of temperance ever penned was that given by the immortal Frances E. Willard, "Temperance is moderation in the use of all things and total abstinence from the things that harm."

We have come on sad and sorry days when we substitute local option or government control for prohibition and moderation for total abstinence. Even the instruction in our schools, regarding alcoholic beverages, is toned down. Most amazing of all, churchmen linger over the wine glass and serve it to their guests. There can be no compromise with public enemy number one, King Alcohol. In order that we may have clear brains, steady hands, and clean liver, "let us rally round the flag, boys, rally once again."

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What Should We Learn in Church?

(Continued from page 1227)

lead, and lifted some of the misery of life from the backs of others.

As Mrs. Horton says, "the church is forever at war against disease, hunger, ignorance, prejudice, factionalism, and it needs you whether you work in one field or another, to win this war." This is what we ought to learn in church.

But in church we should not only discover a purpose for living, but a pattern for living. Unquestionably the pattern of Samuel's life was set by his boyhood experience with Eli. As he grew into manhood and served his people, a wide variety of experiences came upon him, but there in the foundation of his life was a pattern to follow.

The church has always had difficulty with the matter of moral codes. In matters of morals as in theology there have always been conservatives and liberals, puritans and modernists. It is not the purpose here to discuss which the more nearly conforms to the New Testament pattern. I am never sure, for myself, whether it is really better to be a mean, hard-hearted puritan, or a gay, charitable libertine.

But there is a standard of living which is not entangled in this controversy. There is, however vague as it may be, "a Christian way of life." It has been said frequently that Christianity can never be defined, though it can be, and often is, illustrated in personality. There is such a thing as Christian manhood and womanhood; a way of life not conforming to any external code, but which has about it those elements which we always associate with the life and spirit of Christ.

To rediscover and reinterpret this pattern of New Testament living is a large part o

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the world's need today. In the secular pattern of life the distinctly Christian pattern has been lost. There is not enough difference today between the Christian doctor and the one who professes no religious faith; between the Christian man at the lathe and the communist who works by his side; between the Christian teacher in the public school and the avowed agnostic who teaches across the hall.

We wonder how we can make the world better. We wonder how we can turn the tide from hopelessness to hope. Our creeds won't do it, nor will our meeting for services of worship and prayer, though both have their place and part. The only thing that will do it will be our lives—patterned not after our own will but after His.

Let us note in the third place that we should not only get purpose for living, a pattern for living, but power for living from the church. What really mattered for Samuel across the years, giving him a purpose and a pattern, was the voice of Jehovah which he first heard in the temple as a boy.

Here it was that he learned that he did not walk alone in the world. He discovered one whose will was to be done, above his own; One who would judge his actions, his thoughts and deeds above the power of man to add or detract. Above all he discovered that there was One who would always be calling him, seeking him out, and walking with him through the troubled waters of life.

The church does not make us religious. God has done that in our creation. But in the church we should learn to know God, to have a sense of His pervading presence in the world. Her childlike concepts of God will fall away, and greater ideas of G crowd in to take their place. In the church we should learn to talk to God, discover the meaning of prayer, learn the art of worship, and the wisdom of committing our will to His.

Here is the need of man today. The pull upon our life of something greater than ourselves. We live with our faces pointed down, ingrown, selfinterested, concerned with the earth and the things of the earth. We were created for something higher, something nobler, something richer. We were created to walk with God, to hear His voice in the temple and see Him there, to find Him in our homes that they might be hallowed and sacred places, to discover Him at our side when darkness falls and the fever of life is over and our work is done.

High religion gives this to man. It is communicated in teaching. It is revealed, at times, in preaching. It comes silently and quietly in the fellowship of like-minded people as they gather in the house of God. But however it comes, or whatever the circumstances, it is that which man needs for living and for dying. It is what man needs for salvation. His life in ours is the hope of the world.

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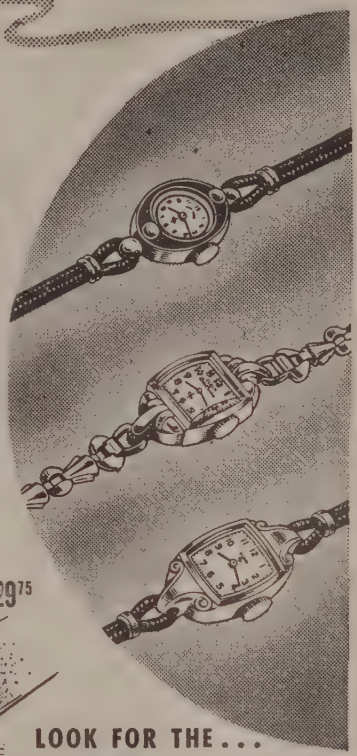

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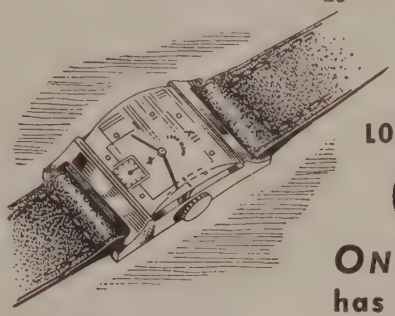

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Bomber Plant Dormitory

CLEVELAND (RNS) With more than 9,000 delegates registered for the Methodist Youth Conference, opening here Dec. 30th, this city is busy preparing to welcome the largest young people's convention in its history.

To meet the housing problem over the four-day sessions, arrangements have been made to turn an abandoned bomber plant into a huge dormitory and set up cots for 3,600 boys.

At the same time, cots are to be set up for 1,600 girls on the lower level of Public Hall, just below the main auditorium where all of the general sessions will be held.

Taking as its theme, "Christ Above All," the meeting is attracting delegates from all the 48 states, Canada, Cuba, Alaska, most of the European countries and even the Fiji Islands.

Keynote address of the conference will be given by Dr. Harold C. Case, widely-known youth leader of Pasadena, Cal., at the opening general session.

Dr. G. Baez-Camargo, of Mexico, will speak on "Our World Christian Fellowship" at the opening of the second day's program.

Other outstanding speakers include Dr. E. Stanley Jones, missionary leader of India; Dr. Ralph Diffendorfer of New York City, executive secretary of the Board of Foreign Missions of The Methodist Church; Dr. Paul Quillian of Houston, Texas; Dr. Richard C. Raines of Minneapolis and Bishop J. Ralph Magee of Chicago.

The conference reaches its climax on New Year's eve. In the early evening there will be a pageant, "The Mighty Dream" with more than 800 participants, supplemented by a large chorus.

This will be followed with an informal fellowship. Then, as midnight approaches, there will be a watchnight service, including corporate communion, led by Bishop Paul Kern of Nashville, Tenn., chairman of the Methodist Council of Bishops.

A concert by Roland Hayes, Negro tenor, will highlight the third day's program.

With most of the delegates 15 to 22 years old, it is planned to close the conference Friday morning, Jan. 2nd, so that most of them will be able to get back to their high school and college classes by the following Monday.

In planning arrangements, Joseph W. Bell of Nashville, Tenn., executive director of the Methodist Youth Conference, is supported by a large local committee of ministers and laymen.

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Great News for Claflin

The Southern Association of Colleges and Secondary Schools has awarded Claflin University (Orangeburg, South Carolina) a Class A rating, which is the highest rating given an institution by the association. The association took this action after receiving the report of its visiting committee which reported that, "There is no institution for Negroes in the south which has contributed more to the life of its community and of the state in general than Claflin College."

The visiting committee reported that "The progress which the institution has made within recent years is remarkable." Full recognition by the association came as a result of a strengthened faculty, a greatly improved physical plant, the development of a strong curriculum, and increased financial support. Also, the co-operative teaching relations with South Carolina State A and M College, a Class A institution whose campus adjoins Claflin's, has provided a firm foundation for a sound program of education in liberal arts and science.

The association recognized the great advance which Claflin has made by granting the Class A rating immediately rather than the conditional rating of B, usually given institutions which have not heretofore appeared on an approved list. This action was taken on the basis of the report of the visiting committee which declared that, "In its opinion, (1) the progress which has characterized Claflin during the past several years, which had been followed closely by members of the committee; (2) the present satisfactory quality of the academic work at the institution, further strengthened by the co-operative relations with the State A and M College; (3) the qualitative advances which it has made as measured by the standards of the association; and (4) the apparent permanence of the developments to date, warrant the granting of the institution the Class A rating at this time."

FOUNDED IN 1869

Claflin University was founded in 1869 and is supported by the South Carolina Conference and the Board of Education of The Methodist Church. Dr. John J. Seabrook is the president of Claflin having served since 1945.

The enrolment this year is the largest in the history of the college. More than one thousand students applied for admission during the fall semester, but the facilities of the college will only accommodate about 600 students. President Seabrook has announced that a $150,000 expansion drive is now underway which will provide a health and physical educational building and other physical improvements on the campus.

This Young World

(Continued from page 1239)

to maturity. There are many childish impulses and adolescent traits that should be educated out of us. Many recent events have revealed to us how much of the beast and the savage still remains in man. Every newspaper makes clear how far we are from being good citizens of our country, to say nothing of that higher citizenship to which we owe allegiance. But let us not lose hope. There are also adult-like urgings toward more reasonable and brotherly solutions of our social problems. If there is a progressive principle inherent in our Christian thinking, we may well study the progress of the past. Our great moral achievements have not been made at a single bound. There is a certain tidal rhythm, like the apparently erratic development of adolescence, in our great reforms. The anti-slavery movement, the temperance movement, the movement for world peace—all have had their periods of progress and of retrogression, but the final chapter in each case is progress.

Adolescence is a period of danger and opportunity. Youth is the source of progress. Reforms and revolutions do not originate with weary old men but with young people.

Spellman's Diocesan Paper

(Continued from page 1237)

everyone knew what that kind of statement was intended to mean. It started from the accepted fact which everyone knew and no one denied that Stepinac was in prison following a trial and conviction, and then charged that starvation and cruelty were added on top of this legal penalty. The group found that not only was this charge untrue, but that the legal penalty was actually tempered with mercy, since the archbishop had special privileges, his time was his own, and he was not required to perform that part of the penalty which imposed "hard labor" during imprisonment. One would have thought such a finding would have gratified those whose charges indicated their concern for the treatment of Stepinac. On the contrary they were angry that anyone should have the brazen audacity—to borrow an expression from Spellman's organ—to discover the truth and openly tell it. And so the first lie consists in this journal's attempt to deceive its readers by denying the existence of the false accusation whose meaning deceived no one when it was made.

The second lie consists in the charge that the archbishop was imprisoned "for refusing to comply with the Red program to de-Christianize Yugoslavia," a charge which neither the findings of the visitors, nor the sorry record of the case which is open to all, bear out.

Another example is an editorial comment

from this same issue which began as follows:

"The Rev. William Howard Melish, chairman of the National Council of American-Soviet Friendship, and active in other Communist-front organizations, a member of the group of ministers invited to Yugoslavia by the Red Regime *which refuses to admit Catholics*, is quoted as saying that 'religious life in Yugoslavia is varied and luxuriant. It seems to me that the degree of tolerance toward the church is high. I attended mass and saw that the people without obstruction from the authorities attend their churches and perform all their religious duties'." (Emphasis added.)

We pass over the familiar smears, although it may be remarked that the legal maxim that "the accuser must come into court with clean hands" has a particular application to this organ of Spellman, which not only was unprotesting in the fact of the operations of the Christian Front which so outraged the American sense of decency, but actually gave its leaders and promoters comfort and aid. We might cite the case of an attack on a group of actors and actresses in New York, some of them Catholics, who were made the object of a Christian Front terror campaign because they had dared to attend a meeting at which there was criticism of the support which the Vatican, openly and in the eyes of all, was giving to the Franco dictatorship in Spain. As will be remembered, attempts were made to boycott these players, to deprive them of their bread and butter; their persons were threatened by telephone and letter, and they were followed and assaulted on the streets in the dark of the night. Spellman's organ raised its voice in full cry in support of the campaign which had such issue in intimidation.

But let us examine the charge in this editorial that the Yugoslav regime "refuses to admit Catholics." Spellman's organ, which cannot accomplish the Herculean task of hiding all truth, prepares its own trap as its own pages offer contrary evidence.

There is, for instance, the fact of the presence in Yugoslavia as Papal Nuncio, of the American Bishop Hurley; Bishop Hurley, one presumes, is a Catholic, (also a political Catholic by his character as nuncio) and presumably as a Catholic he was admitted to that country in the regular way. If these presumptions are correct, then certainly here is an outstanding instance of a Catholic being admitted by the Yugoslav government. Spellman's organ has naturally been obliged to mention the fact again and again.

But its pages reveal other interesting data concerning the activities of American Catholics who must have been admitted into the country by the Yugoslav government, since they carry on their labors under its protection.

One such story is told by this Spellman organ in its issue of August 23rd under a three-column head on the first page which reads:

"U. S. Catholics Still Assisting Suffering in Tito's Yugoslavia."

There follows an account written by Monsignor Albert J. Murphy, described as the National Catholic Welfare Conference's representative in Yugoslavia for war relief services. Some excerpts from the article will reveal in this Catholic priest's own words how Catholics admitted by the Yugoslav government are given leave to operate there. It also throws light on the freedom accorded to the practice of religion. It is, in fine, a document offered by Cardinal Spellman's own official mouthpiece, in support of the findings of the mission to Belgrade.

Monsignor Murphy is describing a visit to a village called Solcava "Where seven bales of clothing are to be distributed today." He relates that "only barefoot children are out trudging across meadows or along the road to school. Pausing for a moment before wayside shrines, they breathe a prayer and hurry on."

And so Monsignor Murphy offers the same evidence of worship permitted not only in the churches but on public roads, which in the case of the Protestant group was labled "Red Fascist propaganda."

Does one not gather from this that when the church and its officers in Yugoslavia desist from political activities and dedicate themselves to true churchly missions, such as prayer and charitable works, they receive a cordial welcome from the Yugoslav government?

But how, in the light of this testimony, stands the charge of Spellman's organ that this regime refuses to admit Catholics?

And how, in the light of such statements, are we to regard those standards of truth which inform this diocesan journal's editorial policy?

What bearing have they on the standards of the Cardinal himself who gives this kind of journal in a marked and special way his sanction and blessing?—Reprinted from *The Churchman.*

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TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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Getting a Kick out of Life

William L. Stidger

"Sure enough, honest-to-goodness friends"

A southern white woman used to watch her Negro girl, Maggie, hang out the family washing. She noticed that the girl was always leaning over the fence, laughing and chatting hilariously with the Negro girl in the neighboring house who was also in the process of hanging out the family washing. They somehow managed, always, to hang out their washing at the same time each morning.

The two white women, who were friends, decided that their two maids must be bosom pals. This was fine, for it meant that the Negro girls, being neighbors, would be happy and not feel lonesome.

But one morning, Mrs. Johnson noticed that the two girls hung out their washing together but did not say a word to each other. There was not a bit of the usual chatter and giddy laughter. She was puzzled by this sudden coolness in their relationship, and when Maggie came back in the house, Mrs. Johnson questioned the girl, "I noticed that you and Mary weren't talking and laughing this morning. What's the trouble, Maggie? Have you quarreled about something?"

"No, we ain't quarreled; we jes' ain't speakin' no more."

"Why, Maggie! I always thought that you and Mary were bosom friends."

"No, Mary and I ain't no sure-nuf, reg'lar real bosom friends like you says. We has jes' laughed together; we ain't cried together none."

Whether that simple Negro girl knew it or not, she was expressing a profound psychological truth in human relationships. Maggie had probably never even heard of Kahlil *Gibran, the Syrian poet, author of the best-*selling book, "The Prophet," but he too expressed the same thought, "You can forget those with whom you have laughed, but you can never forget those with whom you have wept."

What universal truth there is in the two statements, the one from the simple Negro girl, and the other from the world-renowned poet-philosopher. What a universal need there is to understand the truth of the statements, for how reassuring they are in these aftermath days of war when so many people are bowed with sorrow. It is good to know that weeping together binds mankind together with hoops of steel forever.

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Pastor-Legislator

MYSTIC, Conn. (RNS) By a vote of 130 to 55, members of the Mystic Congregational Church expressed confidence in their pastor, the Rev. George L. Farnham, who had resigned because the deacons objected to his political activities. The congregation rejected Mr. Farnham's resignation.

The pastor is state representative from the town of Groton, Conn. His resignation was submitted after a letter signed by nine deacons implied he was neglecting his ministerial duties and called upon him to give up his legislative work.

After receiving the vote of confidence Mr. Farnham, in a brief speech, thanked the members and said he would dedicate himself to rebuilding the church. "Now we are united with a deeper love for one another," he said.

Efforts to Defeat UMT

WASHINGTON, D. C. (RNS) In an attack on the universal military training bill, Dr. Robert M. Hutchins, chancellor of the University of Chicago, charged here that such training in the United States "is an act of war."

Speaking at a public rally sponsored by the National Council for the Prevention of War, Dr. Hutchins urged churches to "take the lead" in efforts to defeat the measure.

He warned that UMT "will inflame other nations against us." Then he added:

"It cannot protect us. It will weaken us, for it will waste our resources and the time which our young men should be giving to more profitable undertakings."

Dr. Hutchins denounced those who claim army life is character-building. "Speaking as a retired private (of World War I), it would never occur to me, after two years in the army, to attempt to improve the character of my son by putting him in the care of a Marine sergeant," he said.

He told more than 700 representatives of church, school, farm and labor organizations who attended a three-day conference, that "only if we want a race of men who will do what they are told to do and will not do anything they are not told to do, should we look to universal military training to build character."

Dean William S. Nelson of Howard University declared that the "contempt which the peoples of the Orient have for our western religions" was a barrier to world peace.

He warned that India and other Asiatic countries would remain insensitive to spiritual influence as long as there is hunger, nakedness and inadequate shelter.

"They are an easy prey to any 'ology' or 'ism' that will promise them food, clothing and homes," he said.

The public meeting was presided over by the Rev. Wilfred Parsons, S. J., contributing editor of *America*, national Catholic weekly.

Workshops in Worcester District

A workshop for youth leaders will be held at Saxonville church on Monday, Jan. 12th, for churches in the Natick sub-district. Teachers and superintendents working with the 12-24 age group, presidents and adult counselors of the Youth Fellowship, and church school superintendents and pastors, are invited.

A workshop for workers with children will be held at St. Paul's Church, Lowell, on Friday, Jan. 23rd, for Methodist churches in that city and vicinity. All teachers and other workers with children under 12 will be welcome.

Miss Edith M. Jordan, conference executive secretary, is organizing these workshops in co-operation with district and sub- district leaders.

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What Christ Means to Men

(Continued from page 1229)

countless multitude of people, of all nations and tribes, to praise him for the salvation which he has brought unto them. In this, Jesus stands alone. He is the Savior of men!

Jesus means unto men all the lesser things we have attributed unto him, in so far as they are worthy of the dignity of his person. He is teacher, healer, prophet, leader. He can mean these because he is that which is greater,—the Savior of men. This lies at the heart of Christmas. We have no other reason for keeping Christmas than this. This is also the touchstone of Christmas. Whatever adds to the glory and the meaning of his Saviorhood, is legitimate for Christmas; but whatever robs him of his Saviorhood has no place in our celebrations. This is also the hope of Christmas. Without it, Christmas breathes a note of despair. Why sing of "peace and good-will" if there is no Savior? But there is a Savior! Let the world rejoice, that through him "Peace and good-will" are assured.

Three characteristic attitudes of Christmas are these: "Let us go even now to Bethlehem to see this thing which is come to pass." "Suddenly there was with the angel a multitude of the heavenly host praising God." "And they fell down and worshipped him—and presented unto him gifts." Seek him, O men, who has come to seek you! Join in his praise, O ye who have felt the blessings of his Saviorhood! and, O world, "Come and adore him, Christ, the Lord!"

The Church School and Evangelism

(Continued from page 1232)

85 per cent of those received into church membership on profession of faith came through the church school. But this is not the whole story. Probably most of those received by vows through revival services or as the result of personal effort of some sort had at least some preparation in the church school.

The church school is the great school of Christ and the church. Its purpose is to teach the gospel of Jesus Christ to persons of all ages. We have not always given due significance to what it means to join the church school. To join the church implies a sufficient knowledge of Christ to justify committing one's life into His hands. But to join the

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church school is to enlist as a student of Christ.

The church school has come to be our great enlistment camp for those who do not know enough to declare themselves to be Christians, but who are interested enough to begin to learn of Him and His way. It is an enlistment camp, too, in which children are enrolled, many of them from homes where there is little Christian guidance but whose parents want their children to learn the Christian way. Surely this is a work that lies at the foundation of all evangelism. We must remember that the first disciples had to continue in the school of the Master many days before they were prepared to make the great confession, "Thou art the Christ."

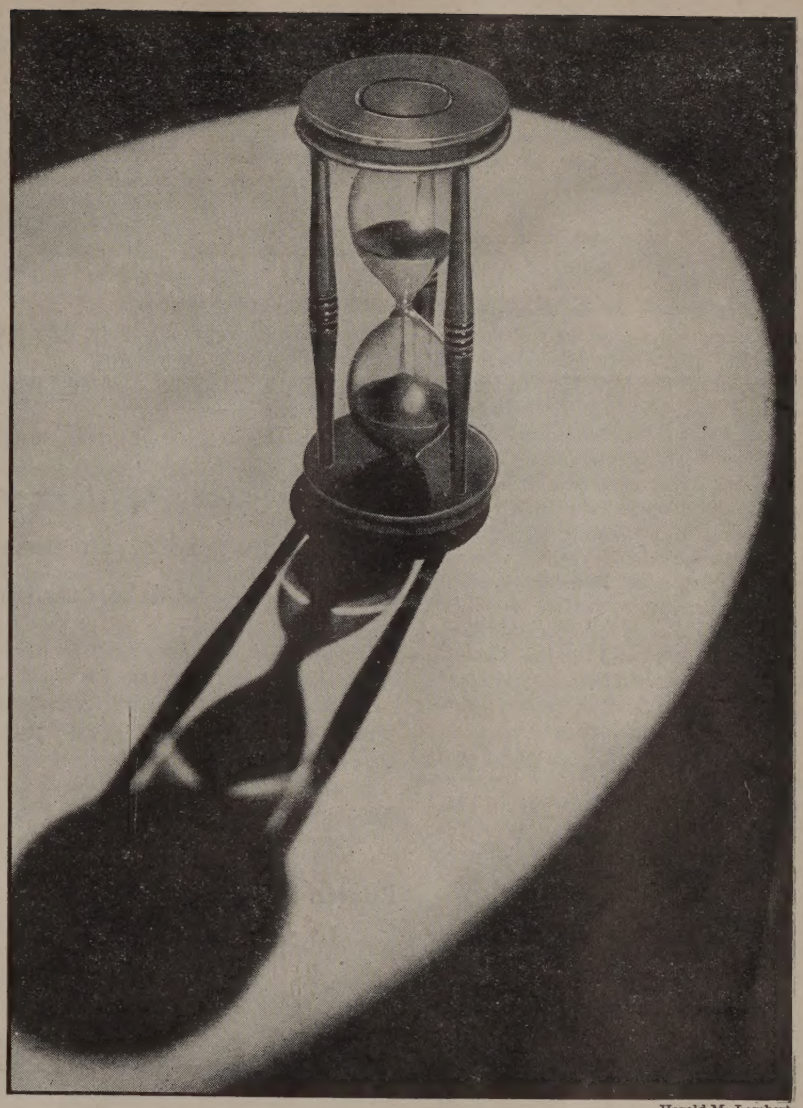
In our emphasis upon some forms of evangelism we overlook or obscure the fact that there is no better opportunity anywhere than in the church school for leading boys and girls, youth and adults, into a definite acceptance of Jesus Christ as their Saviour. Years ago, the writer received a letter from the superintendent of the junior department of a Sunday school who said, "I am very happy today that not one of the 500 children who passed through my department has left without having been led to an acceptance of Jesus Christ as Saviour, and joining the church." Quietly but continuously, the Christian teachers of our church schools all over this land are carrying on this work. There is no greater or more significant evangelism today.

There is no need to make our evangelizing methods appear as competitive. Each is good in its place, and all methods are a part of one vital process, that of making true followers for the Lord Jesus.

The reasons for enlisting greater numbers in the church school and for making its work more effective and more vitally evangelistic are urgent. If we would save America for Christ we must see that the children of America are not left ignorant of their spiritual birthright. We must understand that without Christian education all methods of evangelistic ingathering will prove inadequate, if not futile.

The church has set up a great system of church schools to provide for Christian education in America; to make a broad, deep and vital evangelism possible; to become a source from which the membership of the church shall continue to flow.

If, as many are saying, the state of our world is such as to demand a trumpet call back to God, then the need for a great, vital Christian education for the people of America ought to be trumpeted to the nation. The call of this fifth phase of the Crusade for Christ is to enlist in the church school those who are growing up in religious illiteracy, and to utilize this agency for teaching more effectively the salvation of God, and more vitally in the preparation of its pupils for the Christian life.



Harold M. Lambert

A New Year of Promise

Before another Sunday a New Year of Promise will be born. But what is the Promise of this New Year?

Saint Paul wrote to the Corinthians that "God hath shined in our hearts . . . but we have this treasure in earthen vessels." So it is with the Promise of this New Year. It is in the earthen vessel of our own willingness.

This is the year of church school increase in the Crusade for Christ. This is the year when the masses of the people are to be reached as never before with the teachings of the Master. This is the year when Methodism strives mightily to bring into church school young and old that they may learn of Christ and His Way.

Will this promise of the New Year be fulfilled?

"Attempt great things for God
Expect great things from God."

Town and Country

The Rev. Herbert E. Stotts, pastor of First Methodist Church, San Leandro, California, has been elected assistant professor of Town and Country Work at The Iliff School of Theology, Denver, Colorado, according to an announcement by Dr. Edward R. Bartlett, president of the school. Mr. Stotts will take up his duties with the opening of the winter quarter, Jan. 5th, 1948.

A former member of the Kansas Conference, Mr. Stotts is a graduate of Baker University, and of Southern Methodist University's School of Theology. He had been secretary and chairman of the Town and Country Commission of the California Conference, and of the Northern California Council of Churches, and has developed techniques of group ministry which have attracted widespread attention. Mr. Stotts was chairman of the national church policy committee which reported to the Methodist Rural Fellowship Commission at the Des Moines Conference, and is a member of the current committee on policy and legislation for General Conference, in the area of rural life. He is a contributor to state and national journals in the field of the rural church.

The establishment of Town and Country Work at Iliff is the result of a cooperative arrangement with the Rev. Elliott Fisher, superintendent of the Department of Town and Country Work, under the Board of Missions and Church Extensions, to meet the serious shortage of men fully prepared for the rural ministry. In addition to formal class work, Mr. Stotts will have supervision of student pastoral activities in rural areas, and will develop an "on-the-job" program of education for rural leadership.

Bible Society Gets Largest Budget

New York (RNS) The American Bible Society will operate next year on $2,981,645, the largest budget in the 131-year history of the organization, according to action taken by the society's advisory committee at its two-day annual meeting here.

Of the record-breaking total, $1,200,000 will be devoted to world emergency work arising out of World War II, while $1,781,645 will be used for the regular ongoing activity of the society in the United States and 40 other countries.

Representatives of forty-seven Protestant denominations attended the sessions here and approved the 1948 budget after hearing a detailed report from Frank H. Mann, general secretary, on the urgent requests for Scriptures received from all corners of the world.

Mr. Mann revealed that the Bible Society plans to ship thousands of Scriptures to Russia. The Philippines will receive 78,000 Bibles in eight dialects and 36,000 Testaments in four dialects. Thirty tons of paper each have been allocated to Hungary and India with 25 tonsto Indonesia, to publish Bibles and Testaments.

The Bible Society's program for Japan calls for the distribution of 125,000 Bibles, 600,000 Testaments and one million Gospels. By arrangement with the Toyohawa Printing Company at Nagoya, the plant will be given 300 tons of paper and large quantities of cloth, thread, board and glue in order to publish these Scriptures in Japan.

Other allocations planned by the Bible Society in 1948 include the following:

Bulgaria—130,000 Bibles, 130,000 Testaments, 690,000 Gospels.

Czechoslovakia — 10,000 Bibles, 10,000 Testaments, 25,000 Gospels.

France—10,000 Bibles, 50,000 Testaments, 50,000 Gospels.

Greece—150,000 modern Greek Testaments and 50,000 ancient Greek Testaments, plus 20 tons of paper for 100,000 additional ancient Greek Testaments.

Germany—700,000 Bibles, 1,155,000 Testaments, 20,000 Greek New Testaments.

Korea—250,000 Bibles, 200,000 Testaments.

Romania—10,000 Bibles, 10,000 Testaments, 10,000 Gospels.

Serbia and Yugoslavia—10,000 Bibles, 25,000 Testaments, 100,000 Gospels.

Ukraine—10,000 Bibles.

Puerto Ricans Celebrate

Timothy V. Peshkoff

Minister of South Third Street Methodist Church, Brooklyn, N. Y.

On Thanksgiving Day, Nov. 27th, from 10:30 to 12 o'clock, the South Third Street Methodist Church in Brooklyn, N. Y. was open for service for the Puerto Rican people. A congregation of about 65 people gathered there; of which about 75 per cent were young people. The service was conducted by the Rev. Antonio Fernandez (a former Roman Catholic priest) in the Spanish language. Familiar Methodist hymns of Thanksgiving were sung; prayers offered by the pastor and others. A mixed choir of fifteen presented a beautiful anthem. Mr. Fernandez delivered the sermon and appealed to the people to give thanks to God. One by one they brought to the altar gifts of canned goods and other things. Those who did not have groceries with them gave money. One woman gave $15.00 and said, "I know that this church will use it in the right way."

All these gifts, including the money, were designated to be given, not to poor Puerto Ricans in Brooklyn, or in Puerto Rico (where there are many needy people, but to the unfortunate people of Europe. This shows their unselfish Christian spirit.

Recently the Puerto Rican people of New York and Brooklyn experienced some very slanderous and unfair publicity in the New York newspapers. For instance the *World-Telegram* said: "Everything that New York City stands for in the way of progress, culture, and communal leadership, is forgotten in the areas where Puerto Ricans have moved in. . . ." The *World-Telegram* continued: "Many Puerto Rican parents who have been in this country for a year or more, have ceased attending church, and have evinced signs of free thinking or communist ideology." As far as the Puerto Ricans in Brooklyn are concerned, this statement has been proved to be absolutely false. We have been living in a Puerto Rican neighborhood for ten years, and have opened our doors to them to worship with us. I have met hundreds of them here in Brooklyn, but never found a communist or free thinker among them. On the contrary I have found most of them interested in the Protestant way of life. They have good families. Their children attend our Sunday school regularly. The young people are eager to organize in religious groups, and proud to be connected with The Methodist Church. They are good neighbors, good workers. They own grocery stores of Puerto Rican products. In our community of 250,000 population, I do not know of a single Puerto-Rican owning saloons. The Puerto Rican people are more interested in churches than in saloons. But there are more saloons than churches in our community for the Russian, Polish, Lithuanian, and Irish people in our neighborhood; places where immorality and degeneracy are bred, and where homes and families are broken. And yet no newspaper has dared to give out these facts.

For the last twenty years I have had the privilege of working with many different nationalities in New York City and Brooklyn, and comparing the Puerto Ricans with other racial groups, I do not find them any worse than any of the other groups.

A little over nine years ago, a Puerto Rican Methodist minister came to our parsonage and said that he would like to bring a group of Puerto Rican people to our church to worship. Inquiring where these people lived, I was surprised to learn that they were living right in our own community. After consulting with our superintendent, we decided to open up a mission for the Puerto Rican people. At first the group was small, and the Rev. Alvira was just a part-time worker. Within a year, a number of these people had joined our Methodist church. The group began to grow as more Puerto Ricans came into our neighborhood. Mr. Alvira was called to a larger church in the Bronx. The Rev. Antonio Fernandez, and his wife, came to us to do full-time work. As the Puerto Rican people are now coming into the community, Mr. Fernandez' work has almost doubled in three years. We feel that we have a great opportunity to serve the Puerto Ri-

Library of the UNION THEOLOGICAL SEMINARY

can people in Brooklyn. Almost every week Mrs. Fernandez brings new children into the Sunday school who have recently arrived from Puerto Rico; one family of 18 souls was living together in a very small apartment. These people prove that they are very self-sacrificing Christians, if they can deny themselves the freedom of their own apartments, in order to offer shelter to their relatives and friends. They allow the newcomers to move in, and make their apartments so overcrowded; they show them how to live and get a job in the new land; they even share their food and money with them. They have proven themselves self-denying Christians. Most of them, when they come to Brooklyn, look first for a church and send their children to Sunday school. Ten years ago, in our Williamsburg Section of Brooklyn, there was not a single Spanish-speaking congregation. Today we have at least five Spanish congregations worshipping in our section; a Methodist work in our church; a Presbyterian group, a Baptist, and two Pentecostal. All are progressing rapidly.

We believe that we have a great opportunity to serve these incoming American citizens from Puerto Rico, whose native language is Spanish.

A Word of Warning

Methodist leaders and members in the United States, for some time, have been receiving numerous appeals from abroad begging for help. Many of these recent messages have come from Germany. These letters give such facts and conditions that our American Methodists are deeply moved and feel they must do something at once for the writer and his family. For this reason we are sending you a word of warning.

Many national leaders, especially in Germany, have written to our committee stating that we should be most careful in helping unknown individuals. Bishop Sommer, who is the head of our church in Germany, has written us repeatedly about this. In a recent letter he mentions a certain Mr. B—who has become rather notorious due to the large number of appeals sent to this country. He states:

"Mr. B—was for one year engaged in looking after refugees, but was removed from his post because of thefts which he committed. The police are after him now because he writes to many organizations and requests help for needy people which he uses for himself. It is very undesirable that such people should be encouraged. As a rule individual applications for help ought to be treated very carefully as our Methodist members know that they are cared for by our organizations."

Our committee has endeavored to check on those appeals for help that have come to our notice and we recommend that all such appeals be referred to us. We shall do our best to put them right in touch with our Methodist representatives in each country. We therefore recommend that our American church members do not undertake to deal directly with these appeals.

The best way at this time to help is to make a gift of money toward bulk shipments of food and clothing which go to needy Methodists in Germany and other desolated lands. By doing this we shall aid more people and reach the neediest cases. Taking into account all of the facts, we feel that this assistance is the fairest, the most economical and the most effective way for us to act.

Christian Education in Worcester District

West Fitchburg church, the Rev. Francis J. Mazzeo, pastor—has set its church school enrolment goal at 140. Because of necessary pruning of last year's figures, this will actually represent an increase of 26.

The dean of Sterling Youth Institute for 1948 will be the Rev. Alan H. Moore of Oxford who has served the institute as chairman of student counselling for several years. The institute is scheduled for July 18-25. The institute commission, meeting on Dec. 2nd under the chairmanship of the Rev. James R. Duncan, also elected other essential officers whose names will be announced when their acceptances have been obtained. It was decided that there should also be an intermediate camp, as last summer, on July 9-16, unless the conference institute commission decides to use Sterling as the site of a conference-wide camp.

Sterling Alumni Association will hold its annual reunion banquet at Epworth Church, Worcester, on Jan. 30th.

An interdenominational leadership training school is being planned for a constituency of some fifty churches centering in Milford, Mass., to begin Feb. 12th. Bernard K. Drew of First Methodist Church, Milford, will be the dean. The Rev. J. Garfield Sallis is counselor to the church school superintendents' association which sponsors the project.

"It is proposed that in each local community the Methodist church, in co-operation with other denominations if possible, vigorously attack the problem of bringing the school children of America into the church school."

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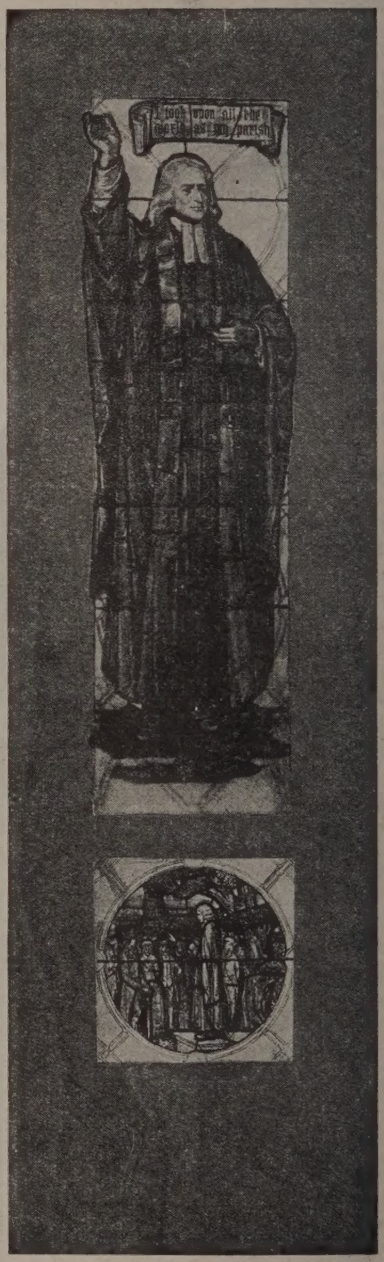

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